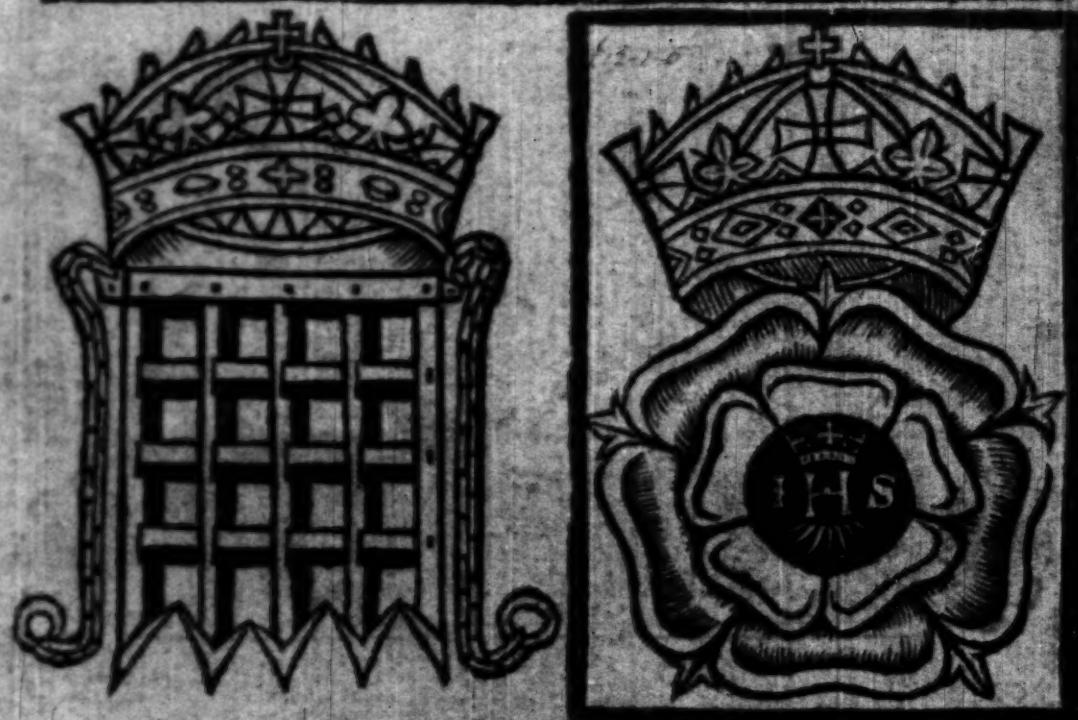
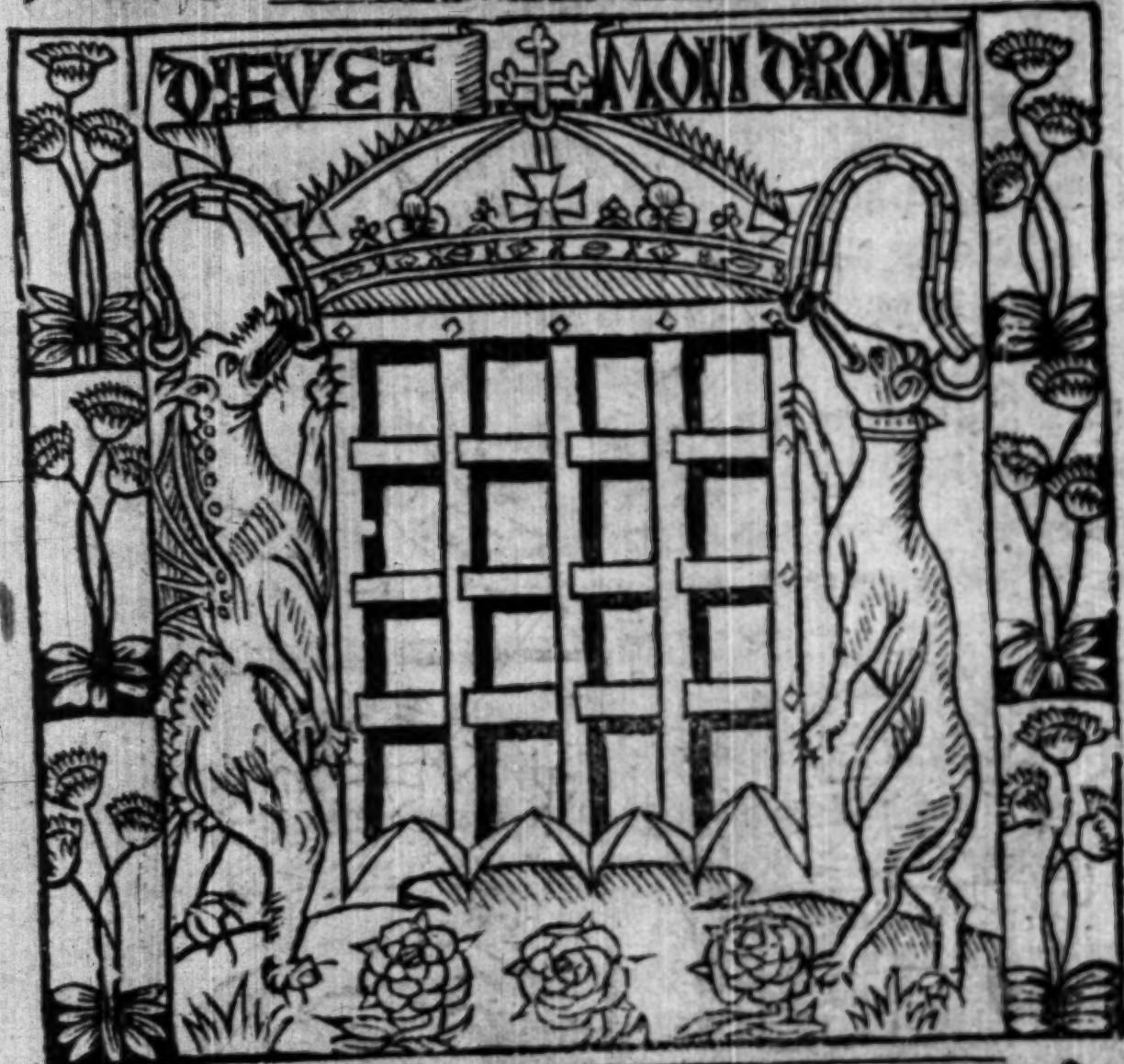


The myrte of golde for the  
Synfull soule. 3. 1.



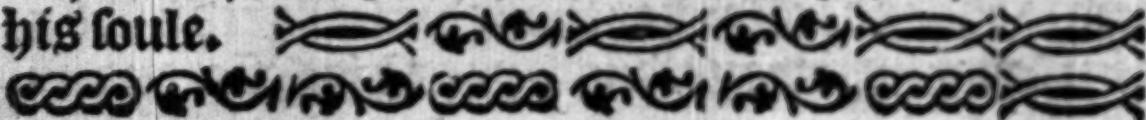




His presente boke is called the  
Myroure of golde to the synfull  
soule, the whiche hath ben trans-  
lated at paryse oute of latyn in  
to frensshe, and after the transla-  
cion seen and corrected at length  
of many clarkes Doctours and  
maisters i deuinite, & now of la-  
te translated out of frensshe in to englissh by þ right  
excellent prynesse Margarete moder to our soues  
raynlorde kynge Henry þ. vii. & countesse of Ryches-  
mond & derby. The Wyse man in his boke named,  
Ecclesiastes consyderynge the miserye and fraylte  
of þ woldesayþ that it is banyte of all banytes,  
& all thynges þ ben in the wold present ought to  
be called banytees, & therfore sayþ þ holy doctour  
saynt Gregorþ that there is none more acceptable  
sacrifysce to god, then is good zeale. That is to saye  
an hernalst desyre to the weale of soules. For þ whi  
che cause I haue wylled to make & accomlyshe  
this present treaty, gaderynge & assemblynge ma-  
ny dyuerse autorites, of holy doctours of the chyr-  
che, to thentent that the poore synfull soule troubled  
by the fraude of enmye and oþre ouercome, may by  
holy monicions and auctorites, be addressed to the  
lyght of Justyce & trouth, and so led by the meane  
of the holy goost that þ shepe that were perysched  
may be reduced & led agayne to theyr grene paſter  
and to the ende also that the poore soule redressed &  
reuokynghis errour, knowyng his synne, and by

A.ij.

inwarde so wrothe of contrycyon couertynge hym to  
god/and therwith to do suche penaunce as he syna-  
bly may with all þ sayntes possede þ lyfe eternall  
as saythe Crysostome syth it is so that from day to  
day/vanyte of all vanytees abuseth vs and theym  
that in þ delytes of this my scheuous Worlde is co-  
uersant they ought in theyr yates/walles and ha-  
bytacions/and theyr clothynge & all places wher-  
re moost ordinateley they bse to be:that they sholde  
wryte and make to paynte but þrecyally in theyr  
conscience this sayre auctorite vanitas vanitatū  
et omnia vanitas. To thende that often of the daye/  
and of þ nyght/they maye haue it afore theyr eyen  
and sele it in theyr herte. And for so moche þ payns-  
ters / & Images of folysshe pleasures / deceyueth  
them that so deliteth: It is ryght couenable and  
helthfull in euery company/as well in etynge and  
drynkyng as other occupacions. Ofteyn to synge &  
resite these present wordes/vanyte of all vanities  
and all thyng of this Worlde is vanite. Certaynly  
so sayth Crysostome all thyng passeth / but onely  
the seruice and loue of god/And for to knowe the or-  
dre and maner howe to procede in this lytell boke.  
It is to knowe it shall be deuyded in. viij. chappys-  
cours after the. viij. dayes of the weke. To thentent  
that the synfull soule solyed & defouled by synne  
maye in enery chappytoure haue a newe mirrour/  
wherin he maye be holde and consydre the face of  
his soule.



**C**The table of this present booke.

**C**The table.

**C**ffirst of the fylthenes and miserye of man.

**C**The Seconde of the synnes in generall and of  
thei effectes.

**C**The Thyrde how they ought hastily with all  
delygence to do penaunce.

**C**The fourth how they ought to fle the Worlde.

**C**The fyfthe of the false ryches and vapne ho  
moutes of the Worlde.

**C**The Syxte how they ought to dyede dethe.

**C**The Seuenth of þ Joyes of Paradyse and of  
paynes of hell.

**C**Explicit. Tabula.

**C**Of the bylenes and miserye of man.

W<sup>r</sup> of golde. A. iiiij.

# Jeremie.



Or prophete Jeremie  
cōsiderynge the streng  
te and mystrye of man  
lynde by maner of la  
mentacio in wrytyng sayth thus.  
Allas I poore creature wherfore  
was I borne out of the wombe of  
my moder / to se the labour & sorow  
we of this woldē / & to cōsume my  
dayes i cōfusio. Alas yf this holy  
man Jeremie þ which almyghty  
god sacrificid in þ wōbe of his mo  
der he hymselfe sayd & pfered so pyc  
teous wordes: what may I say þ  
am engendred & conceiued i þ wōbe  
of my moder by syne. And to that  
purpose saith sayt Bernard. Stu  
dy to knowe thy selfe / for that is the thyngie moost  
auayllable & more prayable / to thy weale to kno  
we thy selfe / then it shalde be to knowe þ course of  
sterres / the stength of herbes / or the cōpleccion of  
all me. The natures of beestes / or the science of all  
erthe thyngie. For in that knowledge thou knowes  
ste not what to thy soule is prouffytable. Now cō  
sydre and beholde thou mortal and miserable man  
what was of the before thy natuyte / and what  
is it of the nowe sythe thou was borne / and what  
shall be of the to the houre of thy deathe / and what  
shall be of the after this mortall yfe. Certaynly  
thou haste beke / frome thy fyse begynnyng a

thyngē bīle/stynkyngē/detestable and abhomina-  
ble/conceyued in fylche rotennes of fleshe & styn-  
kyngē fylchē concupyscence & in theynbraement  
of stynkyngē lechery & that worse is conceyued in þ  
vnicene spottes of syne, & yf thou beholde & consider  
well what mete thou arte norisshēd within thy mo-  
ders wōbe/truely none other but wō corrupt & ifete  
blood/as wel is knowen by many phyllosophers &  
other grete clerkes / & after thy natyuite þ þ hast  
ben norisshēd of so foule and byle nature in thy mo-  
ders Wombe/as before is sayd. þ art also ordyned  
to wepynges cryenges & to many other miseryes/  
in þ exile of this sorowfull worlde/& that þ is more  
grewous/thou art also subicte to thy deth þ Whis  
che euery true cristen man ought dayly to remēbre/  
& thynke vpon. Beholde then & consider in thy lyfe/  
þ amonge all thyngē þ almighty god hath created  
& fourmed/man is made of þ moost foule & abhom-  
nable mater/that is to knowe of þ symme of therth  
þ Whiche erth is þ lest Worth of all other Elymen-  
tes/god hath made þ planetes & sterres of þ natu-  
re of the syre/the Wydes & byrdes of þ ayre/þ fys-  
ches of þ water/the men & other beestes of þ erthe.  
Now consider the þ thinges of olde antiquyte and þ  
shalt finde thy selfe moost foule/& whē þ shalt kno-  
we the other bodyes whiche of þ syre hath ben mas-  
de & brought forth. þ shalt amōg all other creatures  
repute thy selfe right bile & misertable/& þ shalt not  
wil or may say or thynke thy selfe seblable to celesti-  
all thynges/or shalbe holde to pferre thy selfe before

þ thynges erthe but yf thou wylt company thy  
selfe with ony creatoure accompanye the to brute  
beestes / & thou shalt fynde thy selfe to them moost  
semblable and lyke / for so sayth the wyse Salas-  
mon / man and brute beestes semblably be comen  
of þ erthe / & to therthe they shall retourne / knolle  
then how noble thou arte in this Worlde / and take  
hede that the beaute / the praysynge of people / the  
strength and the heate of youthe / þ ryches & thos-  
noures of the worlde / may not kepe the frome knos-  
wynge of þ vilite of thy byrth. And yf more playnly  
thou desyre to knolle What is of the / harken to  
þ story of doctours holy saunt Augustyne that spe-  
keth in this maner. Alas myserable creature What  
am I what is of me / certaynly I am a sache full of  
synne and rotennes / fylled with stenche and with  
blynde horrour / poore naked and subget to all mys-  
erable necessytes & trybulacions / ignoruncie of my  
entre / & outgoynge unknowynge / myserable and  
deedly / of þ whiche þ day passeth sodeynly & lygh-  
tely as the shadowe. And the lyfe waneth as the  
mone / & as the grene lefe on þ tree that by a lytell  
heate of þ sonne is soone dry / & with a lytel wynde  
is soone beten downe. I am myserable / Erthe the  
synne of Ire / a vessell full of pryde / engendred by  
vplenes & filthynge / in my serpe and mortall  
in payne / anguyssh / and sorowle / to þ whiche pur-  
pole sayth saunt Barnarde that a man is none o/  
ther thyng than a folle synkyng frothe / and  
a sache full of rotennes / and mete to wormes.

**C**and for so moche as it is a thynge that shewith  
by experyence; beholde and consydre, What goeth  
frome thy mouthe, thy nose, and other condites of  
thy body, & thou shalte saye there can not be foun-  
de a more vile dunghyll of the whiche thynge spe-  
keth pope Innocent fynable sayenge thus. O vile  
noughty condycion of man, beholde & consydre the  
herbes and trees, they bryng forthe of them brau-  
ches, floures, & fruytes. And thou bryngest forthe  
nyttes, & stynkyng vermyl. They bryng forthe  
frome them Wyne, oyle, and precyous Bawme, &  
thou bryngest forthe spetyll bryne, & vpty corrup-  
cyon, they floryshe and odoure with sweetnes and  
suauyte. And thou yeldest frome the thabomynaci-  
on of stinke, for other thyng can not be brought out  
of the, for suche as the tree is, suche is the fruyte,  
**C**and man is none other thynge, after the four-  
me; but a tree turned vp so downe, of the whiche  
the heere be the rootes, and the blocke is the heed  
and necke, the stocke is the breest and tharme hoo-  
les þ grete braunches be the armes, and the leg-  
ges, and the lytell braunches be the fyngers, and  
the toos. And the man is as the leef in the Wynde  
and as the the stubble dryed with the sonne, of the  
whiche saythe Jobe, the man is borne of the Wo-  
man lyuyng breue & shorte space of tyme, and re-  
plenysched with many miseries, the whiche comis  
myth & groweth as the floure, that sodenly is bea-  
ten downe and flieth and passeth as the shadowe  
þ never in one selfe estate abydeth, Wherfore it is

In euyll man is none other wyse to be called but a  
dead man. for man by synne is departed from the  
lyght of god, & derkely blynded. for as it is wryt-  
ten in the sophologie in the fyre chappytour. they  
shall walke as blynde, that haue synned agaynste  
god. And as y psalmyste sayth, they haue not kno-  
wen ne sene the waye of theyr helth, and therfore  
they walke i derkenes, to this purpose sayth saynt  
Jerome. The soule polluted by synne, is depryued  
and beaten dwone, to thende that he is not wors-  
chy or hath powert to beholde on hyghe. And it is  
to be knowen that synne is as the rotennesse in an  
apple, for as the putrifacyon taketh from the ap-  
ple the coloure and odoure, so dothe synne take  
frome man the odoure of good rewone & of Ioye,  
the coloure and beaute with the sauour of grace,  
Wherfore synne of good right well maye be called  
rotennesse, of the whiche speketh ysaye in his. xvi.  
chapitour, sa yenge he that doth synne ledeth a mo-  
re foule lyfe, then is the myere or ony rotennes of  
therth. And saynt Augustyn sayth & reciteth that  
it is a more swete odour to ma to smell an olde styn-  
kyng roten deed dog, then is a synfull soule to god  
& of this mater speketh saynt augustyne in a sermon  
the whiche he made, and by hym was draffen a  
synner there present in to the day of saluacion. Now  
aduryle & consydre poore & miserable synner, What  
auayleth to y thy cofer full of worldly goodes, yf  
thy conscience be woyde from all good werkis and  
dedes, & thou duretes to haue worldly goodes and

Went they had bene suche men as deth myght not  
noye. O cursed mischeous poore soule / lesse & of all  
forgoten / and cast out without ony memory for thy  
miserable & abused synnes / is it not so ordyned þ  
deth shall come / certaynly ye shall dye and as wel a  
prynce as other shal fall. Saȝt Bernarde spekynge  
of þ cōdicion of man after þ deth / sayth þ there  
is nothynge more synkyng or horrable then þ cas-  
tione of a deed man / for he of whome in his lyfe the  
embracementes and collynge were swete and ples-  
saunte / in the deth it is horrible and detestable to  
 beholde. And so moche he sayd after man / the  
Wormes / after þ Wormes / stinke & horrour. What  
profyttes then in this present Worlde ryches dely-  
tes and honour. The ryches delyuereth not þ soule  
from deth. The delytes delyuereth hþ not from  
Wormes / ne the honoures frome stinke: and of the  
selfe same saynt John Crisostome / howe moche  
hathe it profyted to them that in lechery and in do-  
luptuousnes of the body hathe continued to þ laste  
daye of this present lyfe.

**C**howe lechery causeth many euyllies.  
to come to man.

**L**echery is enmye to all vertues & to all  
goodnes / and for that sayth Boice in his  
thyde boke of cōsolacion / that he is hap-  
py þ lyueth without lechery / for lechery  
is a swete sykenes / and bryngeth a man to deth  
þ yȝ of golde.

B.S.

or euer he perceyue it/ as witnesseth valerie in his  
ix. boke the whiche valerie also in his. viii. boke tel-  
leth howe Josephus in his age demaunded of one  
yf he were not lecherous. ¶ And he answered I  
praye the speke to me of some other thyng. for as  
I am aduyled I haue had a grete byctory that I  
maye by age eschewe lechery. ¶ For by lechery all  
cuyllies cometh and to that creature all good thynges  
be troubled. Alas alas what was the cause of  
the distrucciyon of the people of Sichen; but for bio-  
lacyon of digne the doughter of Jacob the whiche  
wolde goo to se the daunces / and there rauylshed  
as it appereth in the boke of Ienesie in the .xxiiij.  
chapitour. ¶ We rede also of many that is to saye  
moo then fyfty thousande were slayne bycause of  
the lechery commytted with the Woman of leuite  
as it appereth in the .xx. chapytour vñ the booke of  
Jugis. And a man was slayne for the lecherye of  
absolon his brother for so moche that he had desou-  
led Thamar his syster / as it appereth in þ secon-  
de boke of kinges in þ .x. chapytour. Abnar by his  
lechery knewe the concupiscens of his fader his bos-  
seth / but within shorte while after they were both  
slayne / as it appereth in þ seconde boke of kyngeþ  
in the .vij. chapytour. What was þ cause of the dis-  
truype but lechery. Beholde in þ sepulcres yf thou  
fynde ony token of ventalse or certayne sygne of le-  
cherye or of ryches. Se and beholde yf thou fynde  
ony token of precious clothþges or riche anourme-  
tes. Where be now thabundance of folysþe world

ly plesaunce with grete dyners & seruautes, they  
Joyes, theyz solace, theyz immoderate gladnes,  
Where be they: for all memory & remembraunces þ  
Shalt fynde in theyz tombes Wormes ashēs, & styr  
kyng fylthe. Remembre þ then that suchē is thē  
de of the moost dere and ryche frendes howbeit  
they haue passed theyz dayes in suchē Joyous deli  
tes of the Worlde. Nowe Wolde it please god that  
thou myght perfytely thynke in thyne herte w̄ con  
tynuall labour all these thynges. But the cursed  
sones of Adam leueth the true & helchfull studyes  
& demaundeth thynges passyngē & trāslytor̄y, & ther  
fore yf þ Wyll in thyne herte by ryght delyberacyon  
dreme & consyder þ vilete of this lyfe: & fle pryde, &  
folowe mekenes: in knowyng þ pryde is þ synne  
by the whiche þ deuyll deuydeth & knoweth his:  
from other. Wherfore Jobe sayth i his. xlvi.chapy<sup>t</sup>  
tour, þ þ deuyll is kynge ouer all þ sones of pryde,  
& saynt gregor̄y sayth þ þ true sygne of euyll mē is  
pryde, & þ lignē of god is mekenes, & by these. ii.  
signes be knownen þ seruautes of god, & þ seruautes  
of þ deuyll, & Isodor̄ sayth þ þ prouide soule is lefte  
of god & made an habitacle of deuyllis, to þ whiche  
purpose sayth þ wise man þ pryde is to be hated of  
god & nā so as it well appereth. For pryde cast out  
lucyfer frō heuen, & adā sic paradise, pride made pha  
rao drownēd in þ see, w̄ all his army, pride put sau  
le frō his realme, by pride nabigodonosor was tur  
ned to lykenes of a beest, by prid achioch<sup>9</sup> suffred a  
vilo<sup>9</sup> deth, by pryd harod had þ psecuciō of his tūg

Myz.of gol.

B.ij.

## COf synnes in generall;

**N**Ethat doth or comytteth synne is seruaunt  
to the deuyll. Whiche from his begynnyn  
ge commytted synne. And so as it is wryten in the  
fyre canone of sayt Iohann p fyrst chappour, synne  
is a dede so heuy that the heuen Wyll not suffre it  
nor in thende p eth shall not susteyn it, but it shall  
dyscende in to hell with hym that commytted it. And  
we ought to knowe also as saynt Augustyne sayth  
all thynges sayd or done by desyre of cōcupiscence  
agaynst p lawe of god is synne, the whiche thynge  
all creatures p wylleth or desyreteth theyr saluacion  
ought with all theyr delygence flee and withstande  
and principally for .iii. thynges. ¶ The fyre is  
for somoche as synne is ryght dyspleasunt to god.  
¶ The seconde is aboue all thynges it is pleasure  
to the deuyll. ¶ The thirde for so moche that synne  
is moost noyance to man. O poore synner and mi  
serable man I saye vnto the that thou ought with  
souerayn diligence flee and withstande all synne,  
bycause it is p thynge to god thy creature dyspleas  
ant. Also that thou mayst consider & thynke what  
god hath done for hate and detestacion of synne.  
For god our creatour for the dyspleasure of synne  
dystroyd & put to an ende nyghe all his werkers.  
¶ That is to knowe all the worlde by the floode of  
Noe as it is wryten in the .viij. genesie. Also we  
ought to knowe that god hath not wasted and dys  
stroyed as other kynges & prynces ded waste and

distroy þ landes of theyr enmyes / for theyr doma-  
ge and defaultes: but god hathe destroyed and wa-  
sted his onely propre lande / for the dyspeasure of  
synne / that was entred into it in so greate aboun-  
daunce þ all his lande periysshed. And forþermore  
god hathe not synne in his dyspleasour onely but  
also he hath displeasure with al that touches or is  
pertycipant with synne. And so ought we to knowe  
that god is not as the men / for they caste not theyr  
cuppes pottes & peccis of syluer & golde into þ see/  
for þ corrupt wyne that is within them / but they  
cast out þ stynkyng wyne & kepereth theyr vessells in  
suertye / but god doeth not in this maner w synne  
for he casteth not onely synne away: but with that  
he casteth & putteth to perdition þ vesseiles of synne.  
That is to knowe the reasonable creatours / Who-  
me he hathe made to þ semblaunce of his Image/  
and with his precyous blood bought agayne from  
dampnacyon. The whiche poore soules for synne he  
shall cast in to the greate & depe see of hell / & they so  
dye. And therfore it is sayd in the boke of lappence  
in þ. ix. chapitour. The synner & his synne is moost  
in the dygnacyon of god / for god hathe not so good  
a frende in heuen: ne in erthe: but þ he hateth to þ  
deth / þf he fynde in hym one onely mortall synne / for  
& saynt Peter had dyed in synne wher he þ thysde  
tyme denyed our lord not withstandyng that he lo-  
ued Jesu crist more brenyngely then ony of þ other  
apostels. He had ben condempned by the diuine Justi-  
ce of almyghty god. Secondly it is well shewed vs  
Myr. of gold.

B. iij.

¶ How almyghty god hateth synne When he for  
synnes of the Worlde wolde make his onely and  
pure Innocēt sone pteously to dye / ¶ Which thys  
ge wytnessesths ysaye in his boke ¶ fyfth & fourthe  
Chapitour sayenge I haue delyuerted & geuen my  
onely sone to deth for synne of people / for the sone of  
god so as it is wryten in the same boke of ysaye  
haht wylled to delyuer his soule to deth to distroye  
synne . Now confydre who is he then that for the  
hate of his enmye wolde make his onely and pro-  
pre sone to dye . ¶ Thyrde ly this same selfe thyng  
is shewed in ¶ almyghty god in ¶ fyfth begynnynge  
ge cast synne out of heuen / and god seyng yet that  
synne cotynued in ¶ erthe / he of his mercyfull good-  
nes and free wyl dyssended frome heuen in to the  
Worlde and put out synne . And at the daye of Jus-  
gement he shall cast and close synne in to the pytte  
of hell . Wherfore Michēe sayth in the last Chapp-  
tour he shall cast in to the depth of the see our syn-  
ne / for god in the greate daye of Jugement shall  
cast in the depe see of helle the synners with theyr  
synnes . ¶ Fourthly it is to shewe ¶ god louerayn-  
ly hath synne in open detestacion by this similitu-  
de / for the good moder hathe inwardly the thyng  
in hate by ¶ whiche she sholde put her sone in bren-  
nyng fyre & never take hym out . So in lyke wylle  
is it of almyghty god / for not withstandynge he  
hathe loued his chyldren with so brennyng loue /  
that for them he had wyl to dye / When the daye  
of Jugement shall come he shall condempne them

into everlastynge fyre ys he fynde in them one on  
ly mortall synne. And thou pore synfull soule ther  
for so moche that thou seest & understandest howe  
moche almyghty god hateth and hath abhomyna  
cyon of synne: ys thou wylte please hym: thou ought  
test before all thy worfkes flee and withstande all  
synne and gyue hym in the no place ne habytacy<sup>s</sup>  
on. For thou knowest well that the wyfe sholde be  
ryght vntrue that wolde lay in her bed a man that  
sholde pursue the deth of her husoounde / wherby  
many euylles myght come to hym. Now is it soo  
chen that synne is þ thinge that our lorde Jesu cas  
ste the true spouse of soules whiche he hath so mo  
che wylled to loue þ by theyr cotynuaunce of synne  
many euylles hathe happened them / a fynably þ  
deth. And therfore ryght dere frende thynke of thy  
saluacpon & flee synne and herken the monycyon of  
Dauid þ prophete þ whiche saythe in his maner.  
Only almyghty god I praye the yeue me a fyrmie  
pure and clene herte / and that it lyfeth to renewe  
my inwarde partes / w thy holy and sacred spryte.

**C**Secondely thou ought soueraynly and with  
all diligence flee synne / pryncipally deedly synne for  
that is þ thynge þ moost pleaseþ & reioyseth our  
goostly enmye the deuyll as thou mayst knowe by  
thre sygnes. **C**The fyrist is that the fende asketh  
none other dysport nor winnyng but onely þ sou  
les / wherfore it is wryten in þ. xl. chapytour of ge  
nesie that þ deuyll spake to god / sayenge to hym in  
this maner / gyue me the soules of thy creatures &

all þ remaunt kepe to thy selfe. And saynt Grego  
ry sayth / þ þ deuyll estemeth or Iugeth nothyng  
doone that pleaseth hym: yf it hurte not the soule  
With the darte of deadly synne. For he dooth as the  
byrde for his prape. He sercheth nor asketh none o  
ther thyng for his refecyon but the herte. In lyke  
wyse the deuyll asketh of man nothyng but þ soule.  
The seconde thyng is that the deuyll aboue all  
desyret and loues synne. For his contynuall tempta  
cion. For in comittynge of synne / he was never we  
re ne ouer traueled. For he hath ben purchasyng  
synne by the space of. vi. M. yere & more / and never  
was very nor satygate / but alwaye sercheth & ens  
quyret hys newe maner to make the creatour to com  
mytte synne. For as it is wryten in þ fyrt chappytur  
of Jobe that whan almyghty god asked of the de  
uyll frome whens he come / he answered þ he had  
circuyed all therith. The whiche is a signe he occu  
pyed alway to moue synne / & never can take rest / &  
for this cause is þ auctorite folowyng taken in þ  
boke of Jobe in þ. iii. chapitour sayenge in this ma  
ner / they that deuoure me sleepeth not. The thyrd  
signe wherby it maye be knownen þ þ fende is soues  
raynly pleased wþ synne / for so moche he was never  
satysfied wþ synne / notwithstanding þ he hath by syn  
ne deuoured infinite thousandes of me / & yet is he al  
wayes hungry as þ ragious lion euer lechynge how  
he may deuoure mo. And as saynt Peter sayth he  
is not onely hungry of mete but wþ that he thursteth  
for drynke / wherof sayth Jobe þ floode is horryble

and the deuyll merueyleth not therof/ for he hathe  
trust that the flode of Jordane shall entre into his  
throte that is to saye in to hell/ and the flode that þ  
deuyll so swaloweth wout merueylinge is þ syns  
nes cōmynge daye/ and nyght in to þ swallowynge  
of hell/ the whiche he desyreth soueraynly to des  
nour. And more clerely to proue that the deuyll tas  
keth in syne his delectacyō we haue an example in  
þ lyfe of faders/ in the chapytour of deuylls. How  
one of theym amonge other was prayesed and ho  
nored of his pryce of deuylls/ & was set in a chyre  
before all other in sygne of vyctoye/ bycause þ he  
had led & brought to the synne of fornycacyon a mo  
ke/ the whiche by the space of. Ixii. yere before he  
myght no drawe to synne. Nowe therfore synfull  
soule wepe bytterly as longe as thou hast reioyced  
agaynst the: thy enmyes. That is to knowe þ fē  
des whom thou hast reioyced/ as many tymes as  
thou hast mortally synned. And for the tyme to co  
me: ordre the by pure confessyon/ & worthy satisfac  
cyon: to make thy lord god Ioye in the / With all  
his aungelles. for as sayth saynt Luke in his. xv.  
chapytour þ aūgelles of heuen reioyces them/ whe  
a synner is conuerted and doth penaunce. Thysdylp  
thou oughtest studiously to sle & withstand synne/  
for it annoyeth the / & is more contrary to the then  
ony other thyng/ in so moche that by synne we be  
parted frome þ loue of god/ & be made his enmyes.  
As sayth þ prophete psaye in his. xix. chapytour.  
Our iniquites hath put deuylyon bytwene god &

vs / and oure synnes hathen withdrawen his face  
from vs / þis is to saye frome our vision. for there is  
none i þat adyse so iust nor so holpe: yf he comytted  
synne: but anone he sholde fall in to hel and lese the  
loue of god to the whiche purpose sayth saynt Au-  
gustine / he that comytteth faulte or synne agaynst  
his true and moost true frende: ought to be repu-  
ted greately reprovable. Now then it behoueth the  
to knowe and vnderstonde that by a more stronge  
reason he þ comytteth faulte or synne agaynst the  
souerayne & de bonayre almyghty god: ought well  
to be reputed and of all holden abhominable. Fout  
chelyp it is to knowe that by synne the synner is ius-  
ged to the Iebet of hell / & so moche as the lawe  
of god is not farre dyfferent fro the lawe of man  
Therefore in lyke maner all the brekers of the lawe  
of man / whiche dothe trespace agaynst the kinges  
Royall magesty: be worthy to dethe and ought to  
be punysshed corporally. So in semblyable wyse  
þ pore and misetablie synners: Whiche haue offens-  
ded not onely the temporall prynce / but to the heuē  
ly kyng ought well to be condempned & to be han-  
ged in hell perpetually as it is wryten in the boke  
of Esdras the .xiiii. chapytour. And in lyke Wyse in  
decre of darpous / in the whiche he sayth thus it  
ought to be shewed þ who so euer transgresseth &  
breketh the lawe gyuen & wryten as touchyng þ  
synne of comyssio / or elles of dispises it as touching  
þ synne of omysyon / they ought to take of þ pros-  
pre wode that is to say of the gardyn of the þ pros-

þylycouslþ / thou addresseſ and lyfteſ vp agayne  
the thy mortall enmy. And as ofte as þy apparelles  
þordeyns to thy ſelſe dyuerſe and preceyous beltys  
mentes thou armeſt thyne enmye agayne the / and  
dispoyleth thy ſelſe frome all the fayre & preceyous  
ournamenteſ celeſtyall. O poore fleſſhe cōſyder &  
beholde what thou ſhalte doo / and what ſhall be  
come of the after this mortall lyfe. Certaynly thou  
ſhalte be but carpon / bile & ſtynkyngge corrupcyon /  
and miſerable meete and fedynge to Wormes. Beſ  
holde the ſepulcreſ and toumbes of theym that be  
yſſued out of thiſ mortall lyfe / and thou ſhalte fynd  
ne none other thynge but aſhes / vermen / horrour  
& ſynche. Iwys they haue ben as thou art & thou  
ſhalte be ſuche as they be. ¶ They were men as  
thou arte / and haue eten and dronken and paſſed  
the dayes in Joyes and delyteſ of thiſ Worlde &  
in a moment they be dyſſended into hell / & they  
fleſſhe hath be eten with Wormes. And the ſorowful  
full poore ſoule iſ deputed to be pyteouſly treated  
and tourmented in the fyere of hell vnto the greate  
daye of Jugement / after the whiche day bothe boſ  
dy and ſoule ſhall be buryed in eternall dampnacyſ  
on. ¶ Then ſe what hath prouifytē to the curſed  
ſynner þy bayneglorye of thiſ Worlde / for they that  
haue ben folowereſ and foloweth in the pleasaun  
te and delyteſ of ſynne be nowe in lyke wyſe in þy  
tourmenteſ of hell / what hath prouifytē to them  
they ſhorte gladnes the myghtes of thiſ Worlde þy  
delyteſ of þy fleſſhe and the greate concupiſcence of

false riches. Tell me now where be they; laughyn-  
gs / Where be now they; Joyes / they; plaies / they;  
banystees and organs. ¶ O what Intollerable so-  
rowe is be comen of these greate Joyes With the  
grace and bytter distres / for so lytel tyme of bolup-  
tuous delytes as to be cast and ouerthrowene in  
eternall Payne euer duryng. Thynke then thynke  
& often forthynke in thy herte / that so as to them is  
happened may happen to the / for thou arte man &  
man is of therthe. And for somoche as thou arte  
erthe to the erthe thou shalt tourne When þ hour  
of deth shall come / the Whiche is vncertayne & vns-  
knowen / when / how / or in What place it shall cos-  
me for every place alwayes dethe watchith and ge-  
ueth attendaunce. ¶ And therfore þ thou be wylle  
thou shalt alwayes in euery place geue sure atten-  
daunce for hym. And of them that so moche loueth  
they; delytes and pleasures of the Worlde speketh  
Isoder i this maner. Ryght dere fredes We ought  
Well to remembre the Ipyll and breue tyme / that  
the felycyte of this worlde dureth / and how ipyl þ  
Joye of this worlde is / and howe frayle / and fay-  
lynge is the temporal myght of this worlde. Now  
saye presently what thou mayste saye / Where be þ  
kynges / the prynces / the Emperours with the Ri-  
ches / and the powers of the Worlde. They be as þ  
Shad we banysched / they seche and askc for them  
and they be departed / but what shall I saye you  
further / the kynge & þ prynce be deed / of þ whis  
che many of them thought to lyue longe / and had

thou wylt not be good thy selfe. Art thou not a chas  
med to haue thy house full of goodes / and thou art  
plenyfshed with so many euylls . Now answere  
me to this questyon what is it that thou woldeste  
haue euyll . fy; st thou woldeste not haue an euyll  
wyfe / euyll chyldren / nor euyll seruauntes / nor yet  
euyll godone / nor euyll hosen / and yet þ cursed & her-  
ted in thy synne / woldest lede v̄l a cursed lyfe.  
Nowe I praye the for thyne owne helthe / loue not  
more deerly thy hosen then thy self that is to say so  
as thou woldest not haue euyll hosen which is one  
of the semplest aparelments of thy body Wyll not  
thou to lede an euyll lyfe / for the good lyfe is one of  
þ fayrest apparell of the soule / all the thynges that  
thou seest fayre and pleasaunt : thou holdest theym  
and reputes theym as dere . But and thou se welle  
thy selfe thou shalte reputethe as wyle & stynkinge  
and thynke thou verily þ the gooddes wherwith  
thy house is fylded had powert to speke they wolden  
crye agaynst the sayenge w̄ an hyghe boyce / thou  
woldest haue and possede vs after thy appetye &  
Wyll / and we wolden haue a good true lord / hers  
ken how they crye agaynst þ in addresyng they  
desyres to god . O true god creatour of the woorlde  
why hast thou gauen to this man so moche good /  
and he is so euyll / what may it profyte hym the  
grete goodes that he possesses / Whan he hath not  
in hym the true loue of god that all hathe gauen  
hym . Soxterly it is to be noted / that by synne man  
is become a brute beest . And therefore sayth Boice

Myr of golde.

C.J.

in his. iij. boke of consolacyon. A man good / Juste  
and true / yf his wisdome and Justyce be leste / he  
is no more man. For as soone as he geueth hym to  
synne / he is conuerted to a bruyte beest. And þ phe  
losophers in his Ethiques sayth . That he is not  
onely a beest / but Worse & more detestable then a  
beest. To the whiche accordeth Dauid þ prophete  
sayenge in this maner / man duryng p tyme that  
he was in honour and to god agreeable / had no wyl  
to vnderstande his helthe but fell frome god / wher  
fore he is compared to bruyte beestes & soule / and  
is made to them semblable. For the. viij. and laste  
poynte it is to be noted / that of synne is borne deuyla  
les seruytude. Wherof wryteth saynt Iohn in his  
fyre Canonique in his thyde Chapytour. He that  
maketh or comytteth synne / is seruaunt to the de  
uyll. Wherfore all these thynges considered / thou  
poore sorowfull and myserable synner haue mercy  
and ppte of thy loule. And haue no wyll to put  
thy soule into synne / but remembre howe by thy  
cursed synnes thou haste offended / and wrathed  
thy lorde god. ¶ And that thou haste reioyced / thy  
greate enmye the deuyll. ¶ And doone damage to  
thyne neyghboure. ¶ Nowe then I praye the  
poore synfull man knowe the noblenes of thy soule  
and how greate land greuous hathe be the wound  
des of her comytted by synne. For the whiche of ne  
cessyte the sone of god hathe suffered so greuous  
passyon. For certaynly yf the woundes of thy soule  
hadde ben mortall / the sone of god had never susse

reddeth for theyr remedy. Wyll not then to defoule  
& dyspraye / when thou seest & knowest that his  
ryght hyghe mageste hath had so moche pyte and  
compassyon of his soule. And syth it is soo that he  
hath shed teares and wepynges for the / wasshe  
thou then thy bed myghtly w teares of penaunce &  
contrycyon. He hath shed his blode for þ / shewe thou  
thy teares for hym by contynuall penaunce. Beholde  
not that / that the fleshe wolde but consydre þ whi  
che þ soule secheth & demaudeth. For as saith sayn  
te Gregorij / for as moche as the fleshe in this wrold  
de lyueth swetly in the delytes & plasautes therof  
within a shorte space of tyme after the lyfe corpor  
zall / the soule eternally shall be tourmented / & as mo  
che more as þ fleshe i this Worlde shall be chastised  
so moche more shall the soule haue Joye and gloriy  
in the other Worlde. ¶ Wherfore sayth saynt Au  
gustine lette vs leue and put behynde vs for þ hos  
nour of Iesu chrysst / the thynges that be to be lefte  
& that letteth þ helth of our soules / to thende that  
for thynges transitory we lese not eternall / and co  
sider that þt it were sayd to þ take and vse at Wyll  
þ goodes & delytes of this Worlde / as moche as shal  
please þ / on that codycid: that after thy eyne shall  
be taken from the / & thou shalte all þ remenaunte of  
thy lyfe contynue in languysshē / hunger / payne / &  
myserye / certaynly I am sure thou woldest never  
then desyre suche temporall goodes. Nowe con  
syder and rise dylygently then. For all the course  
of the lyfe of man is not to compe one moneth or

Myr. of gol.

C.ij.

one daye/or one houre/or space/or tyme: in regarde  
or comparyson of the perpetuall cursed paynes of  
hell / that hathe none ende. And to þ whiche none  
other Payne is semblable nor able to be compared.

**C**hodo we ought with all diligence  
do penaunce.



**S**aint Mathew in his. xiiij. chas  
pytour sayth that oure  
lorde Wylyng and ad-  
moneWyng þ creatur  
te to doo penaunce / spe-  
keth in this maner. He  
that takes not his cros-  
se and folowe me / is not  
worthy to haue me / by  
this crosse we be caught  
e and geuen to vnderv-  
stond penaunce / þ whiche

all synners ought to take and bere per seuerante-  
ly / þf he desyre in the beatitude eternall to reygne  
With Iesu chrysste. For as sayth saint Jerome in a  
pistole that he wrote to Susanne sayenge thus / pe-  
naunce is to the synner necessarie / and ought to be  
so moche / that it be suffycyent for the cryme done a-  
gainst god/or for the more metyte that the penaunce  
excede the synne. And as saynt Augustyne sayth  
who that wyll be saued / it behoueth hym and is to

hypm necessarye/oste to purge and wasshe his con-  
sciens/with teares/from al þ fulches & vnclemnes/  
whete with he hathe poluted & defyled hym selfe  
frome þ tyme of his baptisme. But peraduenture  
thou that hast geuen and hadde all thy pleasure of  
the worlde/Wyl say in this maner. Thy sermond  
and the wordes that thou sayst to me in aduyisynge  
me to do penaunce/me semeth verye harde/for I  
maye not dyspraye the worlde/nother correcce/ne  
chastyse my flesche. Alas poore synner herkyng the  
doctryne not of me/but of holy saynt Jerome/that  
sayth in this maner. It is impossible þ a man maye  
vse and Joye the goodes of this present Worlde he  
re/in fyllynge his belly and accomlysshynge his  
wyl and thought. And after this worlde thyngeth  
to haue the delytes in þ heuenly worlde/for he can  
not haue his Joye in this erth here/and haue the  
greate gloriye in heuen. The whiche sentence con-  
sermeth saint Gregorze saynge thus/many there  
be that couete and desyre to flee frome the presente  
exile of this Worlde/into þ gloriye and Joye of para-  
dise/but yet wolde they not leue theyr worldly des-  
lytes/the grace of our lord Jesu calleth them. But  
the cursed concupyscence of this worlde reuoketh  
and withdraweth them. ¶ They Wolde gladly  
dye as ryghtwyse people doþ/but they Wolde not  
lye as they do. And therfore they shall everlastynge  
lyþ peryshe/and folowe theyr werkes in to holes/&  
thereto be in pdurable dampnacyon. To this pur-  
pose speketh saynt Barnarde to þ synners that res-

Mys of gol.

C.iiij.

fuse penaunce. O miserable synners knowe & consider  
in your hertes y lyfe & straute conuersacion of glos-  
cous saynt John Baptiste whiche straute lyfe &  
couersacio is to all delytious synners not wyllyng  
to do penaunce: the very messenger of cternal deth.  
Alas we poore miserable & unreasonabla bestes  
& wormes of therel wherfore be we proude dispys-  
teous and displeasaunt to do penaunce syth y we  
set that he y amouge all men was borne the moost  
greate hathe wylled his holy body pure clene and  
Innocent to chastyce by penaunce and we desyre  
to clothe and anourne our synfull bodyrs with p-  
cous clothynge and the good holy saynt had none  
other clothynge to his body but the harde sharpe  
skynne of a Camyll we couete and desyre to drynke  
delycious wynes & saynt John the Baptyst that  
glorius frende of god dranke in the deserte none  
other thyng but clene & pure water. Beholde than  
miserable synner oughtest thou then flee doyng  
of penaunce & folowe worldly pleasures: I wryt  
naye for certaynly it is not the waye to paradyse  
& more to moue thyne herte to penaunce and to flee  
y delytes of this worlde remembre the of the euill  
rycheman that was lord and master of so grete  
ryches and was dayly claihed with p-  
cous habites of purpyll the whiche notwithstanding all  
the delytes that he hadde in this worlde after his  
mortall lyfe was passed might not atteyne to haue  
in the necessyte of his brennyng & heare one onely  
droppe of water for to refresche & coole his tunge;

John Foxe

¶ Therfore remembre these thynges deere frende &  
& do penaunce whyle thou hast tyme & space / & trust  
not to moche of leghth of dayes / for though almygh  
ty god haue promySED perdone and mercy to them  
that wyl do penaunce / he hath not promySED them  
certayne tyme to leue / nor yet a daye houre ne my  
nute. And yf thou wylte knoW what is penaunce  
I say vnto þ it is wepyng & teares of contrycyon for  
thy synnes passed / with syrme purpose neuuer to com  
mytte them more. For as sayth saynt Augustyne þ  
penaunce is bayne: whiche synne folowyng defi  
leth. And þ wepyng nothynge propheteth when  
they retourne agayne to synne. Nor to aske perdon  
of god: & wyl to fall agayne to synne. And for more  
declaracyon thou ought to knoW & note that there  
be thre maners of penaunce / that is contrycyon with  
herte / confessyon with mouthe / and satysfaccioun  
with warkes. For þ thre maners we offend god  
that is to knoW. The delectacyon of thought by  
inprudence of wordes / and by werkes of pryde / &  
for that that by the contrary it muste be cured; we  
muste make satysfaccioun to god in thre other ma  
ners / puttynge contrycyon agaynst þ delectacion  
of synne / confession agaynst inprudence of wordes /  
satysfaccioun agaynst the werkes of pryde. Now  
se thou syrste what is contrycyon / contrycyon is a  
sorow we wylfully take for synnes comyted and doos  
ne / with full purpose to abstayne to make true con  
fession & dewe satisfaccioun / & as sayth synt Barnard  
þ sorow we ought to be in. iiiij. maners / that is to saye

charpe/more sharpe/and sharpe/ryght sharpe/for  
cause we haue offended oure souerayne lord god  
creatour of all thynges. And more sharpe/for we  
haue inpugned our celestyal fader þ so swetly hath  
moryshed & fedde vs. And in that we so haue offend-  
ed hym/ we may be reputed wors then dogges/for  
þ dogges of theyr nature loueth & folowes them/  
that nozissheth & feddeth them. Thyrdely contrycion  
ought to be mooste harde and sharpe/for somoche  
that in comytyng syne we offend god. And crus-  
cifye & tourment our redemer that hath bought vs  
with his propre blode/and deluyered vs frome the  
bondes of synne & hath deluyered vs frome the cru-  
elte of deuylls and þ paynes of hell. Wherfore we  
ought to haue sorowe and displeaunce of thre thyn-  
ges. ¶ That is to wyte of syne comytted by good  
dedes leste and tyne loste as spcketh saynt Augus-  
tyn sayenge contrycyon of herte is more worthier  
then all the pylgrymages of the woorlde/ & in a clau-  
se made vpon the psalme. Ad dñm cum tribulac-  
ter. It is sayd god can not despyle ne withstande the  
repentaunce of a contryte herte/that with very cō-  
tricio besecheth his mercy. And in lyke wyse sayth  
saynt Iohn Cry sostome/ contrycyon is that onely  
thyng that maketh a soule to hate þ fresshe habys-  
tes/and maketh hym tedy to loue sharpe clothynge  
of heer/to loue teares/to hate and flee pleasuntes  
and laughynge/sor there is nothinge that so cons-  
ioyneth and bnyeth the soule to god/as the teares  
of a penytente. ¶ And to the contrarie sayth

Saint Augustyne We maye not geue the deuyll mo  
re sharpe sorowes: then to heale our woundes of  
synne by confession and penaunce. But alas howe  
be it that by penaunce and contricyon we may get  
so moche weale: and yet fewe folkes be that wolde  
do penaunce. ¶ Wherfore thus our lord complay-  
neth hym spekyng by Jeremie there is no man  
speketh that good is / nor that wolde do penaunce  
for synne committed and done. ¶ The seconde that is  
to say confessyon is lawfull and suffycyent occacyon  
and declaracion of synners trespasses before the  
preest. For this wodde cofession is as moche to saye  
as an hole shewinge or shewinge of all togider.  
For he truely confesseth hym holly: that sayth all.  
Confession also as sayth Isodore in the boke of his  
ethymologies / is that thyng by whiche þ secrete  
sekenes of the soule vnder hope of pardone & mer-  
cye is made open to þ praynges of god / of the bera-  
ture of whiche saynt Ambrose vpon þ psalme beati-  
inmaculati sayth: the vengeance of god seaseth: þf  
mannes confessyon make hym selfe cleane. And Cas-  
sidoze vpon the psalme of Confitantur tibi populus  
li deus sayth / that god is not as Iuge / but as an  
aduocate for them that by true cofession condemp-  
neth & yeldeth hemselfe gyte. And pore leo sayth  
that the synne abydeth not to condempne man in iu-  
gemente whiche by confessyon hath bene purged.  
And saynt Augustyne in þ boke of penaunce sayth  
confessyon is the helthe of soule / the mynyster and  
condueter of synne / restorer of vertues. ¶ And the

Withstande and ouercomer of the deuyll / & What  
more cofession shyttes þ gates of hel and openeth  
þ gates of paradyse. And for these forsayde causes  
ryght dere frende trust the couſayle of þlare. Tell  
thyn inuite so as thou mayst be Justifyed/ for þ  
begynnyng of Justyce is cofessyon of synne. Wher  
fore it behoueth to cofesse the of all thy lynes holp  
of the whiche thou canst knowe ony remembreance  
to one preest whiche hathe power to assotle the / so  
that thou telle not pte of thy synnes to one preest / &  
pt to another. For yf thou sholde confess the after  
such maner / mother the one preest ne the other my  
ghte assotle the / for as sayth saynt Barnard / he þ  
dreydet his confession to dyners cofessours / hath  
no gdone. For it is detestable faynȝe of hym / that  
deuideth & withholdeth his synne from shewynge  
the veray profoundenes of his synne eternally. And  
they þ maketh such cofessyon receyueth excomis  
nicacio for absolucion / & malediccyon for blesynge.  
Suche diuysions & cofessions is made by ypocrystie  
For they shewe theyr greate greuous synne to the  
preestes whiche they knowe not. And to them þ be  
of theyr familiere knowlege / they shewe theyr most  
lyght synnes / wherof sayth saynt Augustyn as it  
is wryten in þ decree. He that deuydet his cofessi  
on is not to be prayzed in no condycyon / for he ke  
þetþ counsayll frome the one / that he sheweth to þ  
other / þ whiche thynge he doeth by maner of ypo  
crysye / to thentente to be prayzed. ¶ Now lette us  
speke then of satylfacyon / the whiche Saynt Aug

gystyn Diffyneth in this maner. Satyssacryō is  
to withstande and leue the causes of synne / and not  
to fauoure his suggestions ne admonicions / saynt  
Gregořye sayth we make not satyssacryon by seā  
synge of synne / yf we leue not the voluptuous by  
longyngē thereto. And shewe wepyngē and lamens  
tacyon vnsayned / for our synne to the whiche pur-  
pose sayth Crysostome suchē as the offence afore  
hathe ben comysed: suchē wylse ought agayn to so-  
lōwe þ recōsiliacyon and satyssacryon. And almos-  
che to be inclyned to weþynges / and lamentacyon  
as thou haste ben inclyned to synne. ¶ And to tas-  
ke as greate deuocyon to penaunce / as thou haste  
hadde grete intente to commyghte synne.

¶ For thy greate and mighty synnes desyr̄eth the  
greate lamentacyons wherof sayth Eusebeus byſ  
shoppe / by lyghte contrycyon maye not be payde  
the dette the whiche is due to the dethē eternall.  
For synne / ne with lytell satyssacryon the fyre etern-  
all that is made redy for the euill may be quenched /  
but many be soone wery in this mortall lyfe  
to doo penaunce / and retourne frome the waye of  
satyssacryon / lokynge bakwarde as dyd the wylfe  
of Lothe / agaynst the whiche speketh saynt Bar-  
narde in a sermonde / and sayth / he that perfectely  
feleth and perceyuethe the peſtaunt dedes of synne  
& the lesynge and sekenes of þ soule / can not lyght-  
ly fele and perceyue the paynes of the body / nor re-  
pute the laboures ony thynge / by the whiche he  
maye do awape synnes passed & withstande theym

þ he be come. And as saynt Augustyne sayth vpon  
the. xv. psalme many be that haue no shame to cos-  
mytte synne but they haue grete shame to doo pen-  
nance. O vnbleffull creature and fatte out of thy  
reason. canste thou not haue shame and horrour of  
the greate wondres of synne. Seest thou not what  
soule stinke & rottennes is therin. renne to thy me-  
dicine and do penaunce and saye my lorde god my  
creatour. I knowe myne Iniquyte. and so clely  
that my synne is alwaþe agaynst me to the onely  
I haue commyted synne. Whiche is onely with  
outen synne. Forthermore it is to be knownen that  
satisfacþon is in thre thynges þ is to wyte in pray-  
er almes and in fastynge. to thende that the nomis-  
bre of thre be opposite agaynst thre false and deeds  
þ synnes. prayer agaynst pryde. fastinge agaynst  
concupyscence of the flesche and almes agaynst cos-  
uetous. And for all thyng that is commyted agains-  
ste god is ordened prayer. And for the synne agayn  
ste his neyghboure is ordened almes. And for the  
synne agaynst hym selfe is ordened fastynge and  
for more declaracyon of satisfaccion he speketh som  
what of almes. Almes is as moche to say after the  
maner of spekyng: as comandement of mercy.  
And in this maner ought this worde to be wryten  
Clemosina by E and sountyme they wryte Clysos-  
sina by I then is it as moche to say as the coman-  
demente of god / for he hymselfe comaundered / it to  
be doone with his oþone propre mouth / wherof  
sayth Jeremye geue almes & all thinges / shall be

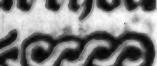
þou pure & cleane / or thysdyl þy almes may be sayd af  
ter some the water of god / for as water quencheth  
fyre / so almes dede quencheth syfe / Wherefore it is  
to knowe þe þre thynges þrþy pally ought to mos  
ue vs to do and accomplithe almes and werkes of  
mercy . ¶ The fyfte is for mercy by eth agayne þ  
gypte of synne for so moche as it is wryten in þe pros  
uerbe in þ. xviij. chapytour / by mercy vanpte & inis  
quite is bought agayne / & Danyell resuteth in his  
xliij. chapytour spekynke of a woman that put in  
all þe vesselles that she had a lytel quantite of oyle.  
And anone the oyle grawe in such maner that she  
payde & pacifed her credytours / The vesselles of  
the woman / betokeneth the poore people whiche  
we shalde call in to our houses / for as sayth I sawe  
in his. liij. chapytour lede and call the poore to thy  
house and kepe them : and wotch that thou haste /  
that is to say / dystribuite parte of thy substance to  
this poore vesselles / Mochelike to þe sayth Chob  
þyf thou haue lytell to geue yet stude to geue & des  
parte to þe poore wyllingely / for then shall growe  
the oyle of mercy / When by gracyous mercies the  
synful soule hath made satissaccioun to god for his  
synnes . ¶ The seconde thyng that ought to mos  
ue vs to gyue almes is for it encreaseth and multipli  
þyf þe temporall goodes / as sayth saint Gregor  
þy in his dialogue / worldly substance be multiplye  
þ / for so moche as they be dystribuite / and geuen  
to the poore / we haue example in the thyrd booke  
of kynges in the. xviij. chapytour of the wydwere þ

þyf. of gol.

D.J.

fedde Help / to Whome almyghty god multyplied  
bothe brede and oyle / wherby it is understande  
that more is the almes prouiftable / to them that  
febedh þ poore : then to the poore that receyveth it.

**C**Thyrdly wherfore we ought to doo almes and  
werkis of mercy is : for that / that almes kepeth  
the almes geuer at the houre of deth / and ledeth  
with clernes and Ioye his soule to the Realme of  
heuen. And therfore sayth saynt Ambrose / þ mercy  
is the onely helpe to theym that ben passed. 

**C**O what felgþyppe is it of almes to hym that  
dyeth leue not then so true and so good a seruaute /  
nor putte not suche an aduocate behynde thy backe /  
ne doo not as they that in theyr lyfe withholde  
deth theyr goodes by suche brenyng e Coueytous :  
that neuer with theyr propre handes departed al-  
mes to the poore. For suche be semblable to hym þ  
for to se clerely his wares bereth his lyght behyn-  
de his backe / but do as is taughte to the by Eccles-  
iasticus / saye not to thy frende of thy soule that ig-  
to saye to Jesu chyste : or to þ poore that shall aske  
the almes. **C**My frende goo and come agayne to  
mowre and then I shal geue the / albeit that thou  
mayste geue hym whan he asketh it. 

**C**for it is to be knownen that the ryche of Whome  
þ poore asketh almes : ought to consydre thre thyn-  
ges. fyoste who it is that asketh / for god hym selfe  
loueth so moche the poore that all that is geuen to  
theym in the honoure of hym : he repetes it to hym  
selfe. **C**And for so moche as it is wryten in the

thyde chappytour of saynt Matheue / all that ye  
shall doo to ony one of the leest seruauntes : ye doo  
it to me / god by the poore demaundeth almes of the  
ryche / and the ryche demaundeth of god the real  
me of heuen / so that the ryche ought well to dredre  
for to refuse or deney his almes to the poore / leeste  
that almyghty god wyl deney his prayer and als  
kyng of the Realme af heuen. For it is wryten in  
the proverbes in the. xi. chappytoure. He that clos  
seth his ecres whan he hereþ the poore crye / the  
tyme shall come that he shall crye / and god shall  
not heere hym. ¶ Secodely / the ryche sholde well  
consydre what thyngē it is that god asketh / whan  
by his poore people he asketh almes. Certaynly  
he asketh nothyngē of oures. But god asketh his  
onely owne / wherfore he maye well be called his  
kynde to god whenne he denþet / to the poore his  
necessarie almes : whenne he hathe meetes and  
drynkes with other goodes aboundingely : the  
whiche thynges well consydred Dauid : wher  
he sayth in Paralipomynone in his. xix. chapy  
tour.

¶ O my god and my lord all thyngē  
be thyne / and we haue none other thynges to ges  
ue the but onely that / that we haue receyued and  
taken of thy hande. ¶ For cruyly oure lord god  
asketh by the poore nothyngē but that that is his  
and apperteyneth to hym : and not to haue geuen  
but onely to leane it. ¶ And not onely / to yelde  
therfore the double or thyde parte : but as an blis  
ter wyl encrease it an hundreth tymes more.

¶ yz of gol.

D.ii.

**O** poore synne doo thenne after the sayenge of  
saynt Augustyne, geue to god soþ bseye and thou  
shall take an. C. tymes more, and possede the lyfe  
eternall. To moche thou arte vnynde yf thou wyl  
not geue to god. Soþ god to bsurf as thou woldest  
doo to a Jewe or a Sarazyn. And therfore consydre  
all these thynges, and I derely praye the assemble  
to gether þ poore, and by them make thy treasour  
in heuen, in doyenge þ werkis of mercy: and make  
not thy treasores here in erthe, but the herte of  
a coueytous man is as a pyte withoute a bothe  
me, the more it receyuethe the more it wolde haue,  
and yet it is neuert full, and so sayth Ecclesiasticus  
in þ. viii. chapytour. The coueytous man shall ne  
uer be fulfylled with money, for the herte alwaye  
foloweth the treasoure. Nowwe maye be sayd to  
þeym þ in þerrellous exple of this Worlde maketh  
þeyr treasoure, and vpon that sayth Crisostome,  
assemble thy substance in place & countree: Where  
shall be thy dwellynge, for he þ maketh his treas  
oure but in erthe, shall none haue in heuen when  
he nothynge hathe put there. And beleue surely þ  
the thyngē thou shall fynde there: is onely þ good  
thou haste geuen to the poore. The goodes be not  
a mannes whiche he may not guyde ne bere with  
þym. Nowe vnderstande þ fayre auctorite of saynt  
Ambrose, he sayth that nothynge is of so greate com  
mendacyon to wardres god as pyte and charite, the  
good doctor sayd I haue beholde many bokes, &  
scriptures, but I can not remembre that I haue

sounde of ony man / þ Wþllyngly hathe excersised  
the wþrkes of mercy and pyte and vñiously dyed.  
And pope Leo sayth he geueth and sendeth to god  
þrecyous and entere frutes that neuert letteth / he  
poore departe frome hym dyspurned or so wþtfull.  
For the vertue of mercy is so grete / that without  
that: all the other maye not prouifte. And howe  
be it that a man be true / chaste / sobre / garnysshed /  
and adryched / with many other vertues / þf he be  
not mercysfull & pyteous never shall he fynde mer-  
cy. And this that I haue sayd of vertues / almes  
and werkes of mercy concernyng the poore people  
suffyseth. And nowe we shall retourne to the pur-  
pose of the begynnynge of this chapptour / whereto  
it is sayd / he that takes not his crosse and cometh  
after me: is not worthy to be with me. This crosse  
oughte to be taken in the tyme of youth and strens-  
gþe / to the whiche purpose it is sayd in the secons  
de chapitour of Ecclesiastice. Remembre the of thy  
creatoꝝ in the dayes of thy youth / for then it prouis-  
futeth a man moost / and moost pleaseth god / In ly-  
ke wylle he sayth sone tary not to couerte the to god  
and dysferre not frome daye to daye. For his tre  
shall come on the sodaynly. And in the tyme of ven-  
geance he shal distroye the / but agaynst the hels  
þefull counsayle of þ wylle / the deuyll geueth and  
þromyseth to man euyll & dainpnable hope of long  
lyfe / sayenge thou arte yonge and shal lyue & thou  
mayste goo to confessyon and do penaunce.

¶ These poore synners howe they be deceyued  
þyȝ of gol.

D. iii.

that so lyghtly beleueth in his deceiptes / and in the  
false hope of longe lyfe / purposyng in theyz a ege  
to correcte theym selfe and amende / and then to  
meth soden deth / and synably rauylsheth and tas  
keth theym to dampnacyon. ¶ And for so moche  
as it is sayd in Eccleyastico in the xxix chappytour  
That by the promysyng and hope of longe lyfe man  
ny be putte to perdycyon. Nowe is it then to note  
that suche deuyllishe promysyng of longe lyfe at thyn  
kyng to doo penaunce in a ege is full euyll / for it  
is agaynst ryght and reason. And yet is it worse /  
for it is also agaynst the synner hymselfe.

¶ And more euyll it is agaynst the souerayne bothe  
cye of god / and that it is agaynst ryght and reason  
it appereth by thre ensamples / þy fyrst example is /  
that who that hadde. t. asses and sholde geue the  
gretest burthen of charge to bere to the moost feble  
he sholde do agaynst reason and good Justice.

¶ And so wyl he that onely wyl geue to hymselfe  
in his a ege the charge and burthen of þy synnes  
that he hath comytted in his youth / and strenthe  
for then he geueth the burthen to the moost feble  
asse / þy is to saye to the debilitye of a ege. for in a ege  
man hathe no strength ne vertue to bere labour or  
payne. And they that so differre theyz penaunce / des  
serueth maledicicio of god / as it is wryten in zachas  
ria in the fyfte chappytour. The man full of fraude  
is cursed that in his bestyall lyfe hathe doone ma  
nye euylles / and maketh sacryfyce to god of the  
woste and the moost poore amendemente.

**C**And in lyke wyse is he cursed that in the delites  
of this woorlde passeth the tyme of his yowthe and  
strength / and differeth to make true sacrefice unto  
almighty god / till the tyme þ feble and olde aye  
come vpon hym. **C**And therfore sayth Isodoze /  
he that lyueth the couenable tyme of penaunce / It  
shall be to hym but as a boyde thyng to come to þ  
gate of god to praye.

**C**The seconde example is / that he that in his  
strength and power is not able too lyfte a ferrell  
in his youth / and whanne he cometh to seblenes  
of aye / then wolde take vpon hym the charge /  
myght wel be reputed a verye foole.

**C**So in lyke wyse is he that in his yowthe whys-  
tes strength is in hym / woll not take vpon hym  
the dedes of penaunce whiche thenne maye be to  
hym lyght. And hopeth better to do them in his  
aye when there shal be augmented in hym greate  
debitte and seblenes / he well maye be resembled  
to a foole. **C**Wherof as it is sayd in the lyfe of fa-  
ders that one wente and kutte a fagotte of woode  
and then assayed to lyfte it / and founde it to heue.  
And yet incowntent he wente to another woode  
and putte in more / and wolde haue lyfted it / and  
founde it so moche more heue to bere. **C**In this  
manere dothe the synners wha they take the chas-  
ge of synnes and leueth to do penaunce / frome day  
to day puttynge & adioynynge synne vpon synne.  
For as sayth saynt Gregorye / The synnes þ by pes-  
naunce is not purged & taken away of his nature

desyreteth and draweth to hym other synnes.

**C**ontra ryde example is / he þ all his lyfe hath  
hadde greate studie and curie / with werkemen  
prepayre and make an house in the whiche he ne  
uer hath the purpose ne hoope to inhabyte ne dwelle.

**A**nd the house whiche he desyreteth to dwelle in  
wolde biterly dystroye to his power / It were a  
iust cause to repute hym a defamed foole. Nowe  
ought men then to knowe and understande that  
so is it of the synner þ unto þ doth desyreteth to tour  
ne hym to god and alwaye desyreteth and coueyteth  
to abyue in the delytes and voluptuynes of this so  
rowfull and mysterable wold / folowyng euyll  
companyes by the whiche he hath the greate occasi  
ons to commyte many deedly synnes / by the mea  
ne wherof / he all the tyme of his lyfe is makynge  
redy and preparereth his house in hell / where no  
man sholde wylle to dwelle.

**A**nd therfore ought they to dred and boubfe the  
sentence of saynt Paule / who sayth he that goeth  
and doeth agaynst his cosciens / he edysyeth hym  
selfe an houle and loggynge in hell.

**A**nd for to shewe and proue that the promise &  
hoope of louelyfe is yet more euyll agaynst the  
synner. **I**t appereth and is to vs clerly shewed  
by two examples.

**W**herof the fyrist is / he that sholde despise rather  
to be seke then hole and in seruitude rather then  
in lyberte / and to haue nothynge leuer then to pos  
se his pte of all þ goodes of þ wold / he sholde be

ker of the kyngdome of heuen / geue thy selfe to hym  
and thou shalte haue his kyngdome. And in ony  
wyse let no synne abyde in thy mortall body.

**C**O wretched and synfull soule / yf these excellent  
Joyes wherin þ sayntes and chosen people of god  
shall Joye euclastyng in the kyngdome of heuen  
can not moue and styre the by penaunce and vertuoues  
doynges to come by the grace of god / to the  
sayd kyngedome of heuen. I wyll aduyse the to  
feare / quake / and consydre with greate drede / the  
miserable condicions & penalytees of hell / the cyte  
of the deuyll / that by the feare and drede of them: þ  
maye rise agayn from synne & be tourned vnto thþ  
lorde god with all thy herte / of the whiche paynes  
is to be knowen / that lyke as the soules that be  
dampned hathe dyuersyte of synnes / so lykewyse  
is to theym dyuersyte of paynes. Wherof speketh  
saynt Gregorij on this wyse. One fyre of hell is to  
be beleued / but it brenneth not all synners in lyke  
maner. For eueriche one of them accordynge to the  
greuousnes of theyr synnes: shall suffre condigne  
payne / as by one fyre / chaffe is brente / woode is  
brent / & Iron is brent / but not by one maner. The  
fyre of hell is so inflamed and kendeled by the Ire  
& wrath of þ euerlastynge Iuge: that it shall never  
be quenched / but dure euerlastynge / Wherof it is  
spoken of Jobe the xxij. chapytoure / the fyre of hell  
shall deuoute them that be dampned whiche shall  
never be quenched. **C**Of the sharpnes of the fyre  
of helle speketh saynt Sebastyan / to whome an

aūgell appered sayenge on this maner / this mate  
riall fyre whiche we se and vse dayly : is no more  
vnto þ fyre of hell:then is the fyre that is paynted  
vpon a wall lyke vnto the sayd sensyble and usuall  
fyre. **C**and Isodore sayth that in hell shall be  
a certayne bysyon of a derke and obscure lyght: by  
the whiche they that be dampned: may se in what  
maner of wyse: they suffre Payne / but nothyng  
by the whiche: they may Joye. And the dampned  
spyrtes shall se there in Payne with them: those  
people whiche they loued in ordynarly in this world  
de to thentente þ lykewyse as they had worldely  
pleasure in ordynarly togyther: so they shall suffre  
payne euertastyng in hell: here may a question be  
asked whether þ the dampned spyrtes may se the  
glory of sayntes / to þ which answereth saynt Grego  
ry in an Omelie of the riche man that sette all  
his felicite and pleasure in ectynge and drinkyng  
and in ordynat apparell / saynge on this wyse. It  
is to be beloued that before the rewarde of the resur  
me Jugement of god: the vnyghtwyse people do  
se the ryghtwyse people in teste and quietnesse /  
and seyng them in Joye: they be not onely cruci  
fyed by þ light of them in Joye. **C**The ryghtwise  
people and they that be sauued seeth alwaye the un  
rightwyse & dampned soules / to thentente þ they  
Joye maye encrease. For why: they beholde the  
intollerable Payne whiche by the greate grace and  
mercy of god: they haue auorde and escaped

**C**and in commyngynge synne dispendeth folysshel-  
ly and wasteth vnykynedly the goodes that his  
creatoure hathe geuen hym. That is to knowe  
the soule, the body, the Wytt, by the whiche his  
soule is ennoblyshed, þ strength and vertue of his  
body, his woorldeþ goodes temporall, the space of  
his lyfe, and many other fayre and greate gestes  
and benefytes that of god he hathe recyued. Saynt  
**G**regorþ speketh of the soule: Whiche god hathe  
geuen vs as a precyous treasure, to vse reasonable-  
ly in doyenge meritorious workes: by the whiche  
we maye gette the Realme of paradyse sayþ  
in this manere, Curses and sorowes be to me, yf  
I by my negligence fayle to kepe the treasure and  
Jewell that the precyous lambe vndefyled Chrys-  
tne Iesu, hathe wyld full derely to bþe agayne.  
And for the tym that god hathe geuen vs in this  
mortallyfe as sayþ the sayd saynt Gregorþ: thou  
haste not in this woldē daye, houre, ne mynet, ne  
space of tym wherof thou ne shalte yelde accom-  
tes before god, how and in what operacions, thou  
haste imployed thy tyme. **T**he thyde example  
is yf the seruautes whiche haue dyspendyng  
of theyr lordes goodes geue to straungers & his en-  
nies the best vrede & wynnes, and geue and myny-  
stre to his lordes þ bytayles that be corrupte rotten  
and stynkyng, he sholde doo vnjustly, and false-  
ly agaynst the Wyll of his maister, and ryght so  
dothe the synner that all the beste tyme of his ye-  
res that is to saye in his yowthe geueth hym selfe

to the wo尔de and to the devyll: Whiche be the cru  
mpes of Jesu chyoste and purposeth to geue to god  
the Wo尔de: Whiche is the olde ende of theyr lyfe.  
Alas he dyde not thus. Wiche sayd my god my creas  
tore / my strengthe my beaute and my youth: Wyll  
I onely to thy servyce kepe / and to this purpose it  
is sayd in ecclesiastes gyue not to god the rottens  
nes and dredges of thyne aye / but presente unto  
him the free wyne pure and cleane of thy florys shyn  
ge youth. Item saint Gregory speketh of theym  
also that differeth to do penaunce / and sayth the  
synner is to ferre straunge frome þe faythe and los  
se of god that for boyng of penaunce abydethe the  
tyme of his aye / for he then hath not in his powre  
ony tyme or houre of his lyfe / Wherefore and thus  
ghe the counsayle of Isodore every poore synner  
ought dylgently wiche all his myght wherene he  
maye retourne hym to god / for who that doeth not  
penaunce when he maye: when he wolle he shall  
not do it. Doo then penaunce and carpe not so thens  
te that thou be not enclosed without heuen with þ  
holysyng byrgyns.

¶ Howe we ought to dysprise and  
hatte the wo尔de.





Aynt. Johh

in his tyriste  
canonyque.

She doeth

vs that we

ought not for to loue the  
worlde ne the thynges  
that ben in the Worlde.  
And saythe in this man-  
ner, loue ye not the Wor-  
le ne y thynges that be  
therin, ys there be ony  
that loueth the Worlde

the charyte of god is not  
with hym. Allo the concupiscence of y Worlde pas-  
seth and vanyschet away. And saynt Augustyne  
treatynge vpon the same wordes, demaundereth in  
this maner. O thou poore creature which woldest  
thou chese of these two: Wolde thou loue the Worlde  
and temporall thynges & passe the tyme with  
theym: or despise the worlde & lyue eternally with  
god, ys thou loue the worlde: it wyl desceyue the  
for the world calleth and draweth wetely to hym  
who that loueth and followeth hym, but in theyr  
uede he faileth them, & may not supporre ne socour  
them, and certaynly y Worlde is as one excomuni-  
cate, for so as the excommunicate in y chyrche is not  
prayed for, so our lord Jesu chrysste prayeth not for  
the Worlde, the whiche all tymes prayed for his  
secutours, and them that crucyfied hym. Alas to

Mys. of gol.

E.j.

moche is he a foole that serueth suche a mayster &  
hath suche a lord þ in thende chaseth & kesteth out  
his seruaunte naked and poore and without hym  
for so the Worlde dooth. We rede of the Soulden of  
Babylon the whiche beyng seke in the cyte of Da-  
masens of a mortall desease confessyng hym selfe  
of the shorthenes of his life & of nyghnes of his deth  
pyteously and in greate lamentepons / called to one  
of his seruauntes and sayd to hym in this maner,  
Thou Werte wonte to bere in my bataylles / the  
banner and the sygne of myne armes / by tryum-  
phant vctory. Now anone take and bere the syg-  
ne of my sorowfull deth / that is to knowe this po-  
re clothe and myscable shete / and crye with an  
hyghe boyce by all the Cyte these wordes / se the  
kynginge of all the Oþrentall partyes the whiche dys-  
enge and synysshyng his dayes / bereth with hym  
none of all the rychesse of this Worlde / but onely  
this olde and poore clothe or shete. And semblably  
we rede of a yonge prynce kynge of Lozeyn beyng  
in infyrmite of sykenes / consyderyng his dayes  
were shorte / and his deth nyghe / beholdyng his  
palaces / houses / and greate edifyenges : cryed in  
castynge many syghes and pyteous teares. O my  
god my creatour Iesus / at this houre I se & maye  
knowe that the worlde ought wel to be dyspysed.  
glas I haue hadde in this Worlde many sumptuous  
palaces / houses / & lodges / with greate ry-  
ches / and nowe knowe I not whether to goo : nos-  
ther ony creature that wyll take and receyue me

this nyght in to his house. Consydre these thinges  
poore and mysterable synner and leue thy good and  
thy felycyte / þis to knowe this discepuable worlde  
before that by hym : and of hym / thou be leste  
in so greate and mysterable pouerte. Herken what  
saynt James sayth / he that is frende of this worlde  
is enmye of god.

¶ And saynt Gregorij saythe / soo moche more as  
the man is nyghe the loue of the Worlde : soo mos  
che farther is he from the loue of god / for the whis  
che thynge manyfesto ure lorde Jesu chrysste at  
the houre of his passyon / Wente oute of the Cyte  
of Jerusalem all naked to be crucyfyed and suffre  
dethe / Wylyng to shewe that they ought to flee  
the worlde and his communite / geuyng ensam  
ple that he that wolde folowe the fruyte and mes  
tyte of his passyon: ought to Issue out of the worlde  
at the leste by affeccyon / in fleyng the Worlde  
by conuersacyon / and desprynge the iyyrytuall.

¶ And for so moche our Lorde Jesu chrysste spake  
to Jeremye / sayenge / flee and goo out of babylon /  
to thende that euery persone maye saue his soule.

¶ By Babylon as sayth saynt Jerome is vndir  
stonde the house of confusyon / and that house rece  
senteth the Worlde / where in all partyes reyneth  
confusyon as well in the clerge / as in the communi  
tie people.

¶ And in Belygious as in seculers / and in olde:  
as in yonge / & generally as well in men as in wos  
me / in suche maner as sayt John sayth verytably

þyr of gol.

E.ij.

and with good ryght / all the Worlde is euyll: and  
to all euyll it is obedient. Wherfore sa syt Barnard  
counsaylyng / to flee the worlde and vse a relyg-  
ous lyfe: sayth on this wyse / flee out from þ myd-  
des of Babylon / that is to saye fro the worlde and  
saue your soules: flee to þ Cpte of refuge that is to  
the relygyous lyfe / and there ye may for the euyls  
passyd do penaunce / and gette the Joye / Eternall.  
Wherfore abasshe you not / ne dredre the hardenes /  
or Payne of doynge penaunce. for the passyones &  
affeccyons of this presente worlde: be not worthy /  
nor suffycyent: for to pardon the euylles and syn-  
nes passed before. ¶ And therfore thynke on the res-  
warde that is promysed / by doynge penaunce in þ  
house of god whiche is the heuely realme eternall.  
And for more example declaracion of this mater: it  
is to be noted that we ought to flee this synfull / &  
miserable worlde for iiiij. causes. fyrist thou ough-  
test to consydre / that the Wyse Wyllyngh wilde de-  
parte to the conseruyng and kepyng of theyr habs  
the places corrupte with pestilence and pryncipal-  
ly þf they fele and perceyue sekenes of dysposition  
daungerous. In this maner is the Worlde for it is  
infecte with corrupte pestilence by thabounda-  
nce of synne. And in so moche as synne is ryght con-  
tagyous sekenes / soo it is to be fled and lefte. And  
also the company of wretched synnes / for it is vns-  
sure & vnholosome to them that be hole in all theyr  
membris to folowe and vse the company of them  
that be leprosous & vncleane. In lyke Wyse it can not

be thynge sure to man: that wyll be pure and clene  
to folowe this synfull worlde fulfylled with all bys-  
ces. To the whiche purpose it is sayd in ecclesiasticis  
civis in p. xiij. Chapytour. He that toucheth pytche  
in berynge therof: shall take some towche of fowle-  
nes. And he that is cōpanyed with þe proude: shall  
fynde some apparel or clothynge of pryde. ¶ And  
to saye the trouthe: it is a thynge Imposyble that  
he abyde longe in good werkes that often frequen-  
teth with euyll persones. And for so moche sayth  
the psalmyste / with the holy: thou shalte fynde the  
holy / and with þe euyll: thou shalte fynde the euyll  
and so as euyll conuersacyon is noysaunt & hurte-  
full: ryght so is the good company good & profytas-  
ble, for he that fyndeth good company: fyndeth  
helthfull lyfe and haboundaunt on ryches.

¶ And for a true declaracion: beleue veraply that  
full seldome it is seen: but a man becometh good  
or euyll: after the company / where he is enterteyned.  
¶ And as sayth saynt Ieronime the vertes of  
chylđren is as it were a clene pure table: In the  
whiche nothyng is paynted.

¶ Wherfore it is a true lykenes: that the Workes  
and cōdrycyons that they lerne in youth: be it good  
or euyll ther wyll folowe in theyr age.

¶ Then let vs withdrawe frome this Worlde as  
frome an euyll neyghboure. for in this Worlde  
is there not a worse neyghbour: nor that so moche  
maye annoye vs: as the affynyte and affeccyon of  
synnes ~ Wherewith this Worlde is replenysched.

Aþyȝ of gol.

C.iiij.

**S**econdely the wyse of theyr nature withdrawes  
With & departeth from þ places where they haue  
doubte to be betrayed / solde / or deluyuered to þ han-  
des of theyr enmyes. Whiche þ Worlde dothe from  
daye to daye / wherfore the wordes of Judas that  
betrayed his maistee / is propre to that purpose.  
Whiche sayd he that I shall kysse: take and holde  
him / for it is he that I shalde deluyuer you / suche or  
resemblable wordes / sayth þ worlde to the deuyll.  
For he that þ Worlde cleppeth and kylleth and lyf-  
teth vp in greate honoure / he betrayeth & gyueth  
them in to the handes of theyr grete enmye the de-  
uyll. **W**herfore thou oughtest well to note that  
in this Worlde there is no suertye ne trouthe. For  
as sayth saynt Jerome the moost greate and ma-  
nyfest sygne of dampnacyon / is to haue and folow  
in this corporall lyfe / the pleasures / the sportes / &  
felycytyes therof / and to be beloued of the Worlde.  
For he erreth and farre goeth out of the waye of  
Justyce / that by ryches and delytes enforseth him  
to please the Worlde. **T**hirdely the wyse With-  
draweth hym from þ place where he weneth there  
be perell / certaynly so is the Worlde a place ryght  
peryllous / whiche is called a see as sayth the psal-  
myst / the Worlde is a grete see spacyous / of þ whis-  
che as sayth saynt Barnarde the dyffyculte of pas-  
sage / and the multytude of passers proueth þ da-  
gyer / as in the see of marcell yf theyr be. iiiij. shyp-  
pes one scarste can passe wout perell. So is it of  
the see of this Worlde / of .iiij. soules one amonge

them with Payne cometh to saluaciō. This Worlde  
De is lyke the diluuie where fewe folkes be sauied  
In respecte of them þ perisshe. It is as the founres  
of Babylon/ embraced with the fyre of hell / wher-  
fore aboue all thyngē man ought to dredē & flee it.  
For by the wynde of a lytell Worde / man is embrac-  
ed to the fyre of Ire . And for the beholdyngē of  
one Woman / is embraced with the fyre of lechety /  
and for the beholdyngē of one precious Juell / is en-  
braced with the fyre of couetous concupyscence.

**C**fourthly we se by experyence that man gladly  
withdraueth and departeth frome hym that de-  
spach hym / and pryncipally frome his capytall  
Enmye. **C**and oure capytall enmye the deuyll  
Prynce of the Worlde / that nyght and daye many  
seth our dethe / froine whome we withdrawe vs  
when we forsake the Worlde. **C**And for so moche  
sayth Ecclesiasticis in þ. ix. chapytour / holde þ al-  
way farre from a man that hath power to see the  
by the whiche man is vnderstante the deuyll / that  
man is ouertome by as sayth saint Machewe in  
his. xiiij. chapytour suchethynges be done by the  
euyll man vnderstandinge the deuyllour goestly  
enmy. For Whiche cause aboue sayd / we ought to  
knowe & vnderstante þ þ souerayne remedie to ouer-  
come the Worlde / is to flee and departe therewith.  
And to this purpose we rede in the lyfe of fadet /  
þ saynt Agryme beyng residunt & dwellynge in  
þ palace of þ Emperour / made his Oryson to god  
Iaynige / lord I praye þ addresse me in the waye of

helthe/in þ Whiche Orison makynge came to hym  
a boyce : saynge Agrym fle the Worlde and þ men  
therof: & thou shalte be sauued. And anone after the  
hooly man wente in to a deuoute Belygyon / in the  
Whiche place he prayed semblably as he had done  
afore / lorde addresse & shewe to me þ way of helthe.  
And agayne a boyce answered hym / agayne fle / os  
uercome / kepe silence / & rest the. These be the rotes  
to fle syne / by the fleyngē: is ouercome the cōcupis-  
sence of the fleshe / by kepinge sylence: is ouercome  
þyde / by reste & seasyngē the loue and desyres of þ  
Worlde: coueytysse / & auaryce is ouercome. Item I  
sodor sheweth vs in this maner to dysprayse the  
Worlde yf thou wylte lyue in rest: take away & put  
frome þ all thynges þ maye noye: or take from the  
thy good purpose / be come to þ Worlde as deed / & so  
þ worlde to the nother care for þ glory of þ Worlde  
more then thou were deed / dysprayse in thy lyfe: þ  
thynges þ þ mayst not haue after thy deth / of this  
mater speketh saynt Jerome in this wise / o lyfe of  
þ Worlde: not lyfe but dethe / a life false & deceyuable  
a lyfe myrtle & medled with dystres / a lyfe shado-  
wed with leues / nowe as a fresshe floure: & anone  
drye / a lyfe fragyle & caduke. O lyfe meserable to  
the true lyfe contrarie / þ the moze he groweth: the  
more he mynssheth / þ more he goeth forthe: The  
nygher is the dethe. O lyfe full of snares. Howe  
many hast thou in this worlde: of miserable men:  
taken and wrapped in thy lases / howe many hast  
thou ledde and dayly leadeth: in to the tourmentes

infernall, how moche is he blyssed that maye kno  
We thy sotelties, moche more is he blyssed þ hathe  
no cure of the, & dysplayseth thy blādysshynges, &  
ryght blissted ought he to be called that is depryued  
from the, saynt Augustyne sayth þ Worlde cryeth  
I shall fayle the at nede, & the flesche cryeth I shal  
fall all to corrupcyon. Nowe aduyse the miserable  
synner: which þ wylte folowe. Alas ryght dere fren-  
de yf these thynges beforesayd moue þ not to dispise  
and condempne the Worlde. Herken the spekynge  
of saynt Barnarde to them þ louerth this sorowfull  
Worlde, sorowe, payne, & trauayll, be to theym to  
the whiche is prepayred þ mete of wormes, labous-  
re, flaines of fyre, thurst, cōtynuall wepyng, and  
gnasshyng of teþ. And also þ horrible face and  
loke of deuylls. And sorowe may be sayd to them:  
þ be in þ perpetuall tourment where dethe is desy-  
red nyght & daye, and never shall come, for cursed  
synners in that tourment demaundeth dethe, but  
dye shall they not, for incessantly they shall be tour-  
mented in eueriastyng horroures. Now miserable  
synners thynke ye nowe what sorowe and lamens-  
tacyons shall be, when þ poore synners shall be ses-  
perate & put out from þ compayne of the iuste peo-  
ple. And when they shall be geuen to the power of  
deuylls and shall goo with theym to eternal tour-  
mente, depryued and departed frome the glorie, &  
felycyte of paradyse, in sorowe and payne perdura-  
bly dwellynge in helle, where the fendes without  
scaspnge, shall alwaye trauell & tourmente them.

He that thus shall be tormentèd: shall neuer dye but  
euer lyue without hope or mercy / & for more aug-  
mentacion of sorrowe: the dampned shall lyue with-  
out deth / and dye without beinge consumed / whers-  
fore it is to be noted what Isodore sayth / þf thou  
haue þ Wytte of Salomon: the strength of Samp-  
ton / the tyme and longe lyfe that Ene hadde / the  
myght of cholomeus / the ryches of Cresie. What  
myght all these profyte the: at the houre when thy  
stynkyng infecte fleshe shall be geuen to the wors-  
mes / and thy soule to hell / with the soule of the cut-  
sed ryche man : there miserably to be tourmented  
without ende. Item an other thynge ought to mos-  
ue and admonysse the to flee and dyspysse þ Wrold  
that is to knowe: the shorte space and tyme of lyfe  
and the houre of dethe that to vs is vncertayne.  
**C**Wherfore sayth saynt Gregorþ / þ miserable obs-  
tynate synners: do purchase & desyre they / cursed  
byce / vnder the shadowe and hope of longe lyfe / &  
the good and iuste: leaueth the gyltes of synne /  
bycause they knowe and Juge in them selfe / the  
shortenes and lytell whyle enduryng of this pres-  
sent ryght miserable Wrold. wherof spaketh saynt  
James in the. iiiij. chapytour of his canoque what  
thyng he ys our lyfe: but a vapour lyghtly  
appertyng: and anone adnichyled and lost. And as  
saynt Augustyne sayth. Howe shorte is the lyfe of  
man from his chyldehode vnto the deceped aere /  
for yf Adam hadde lyued sythen the tyme god four-  
med hym vnto this daye: and nowe dyed / What

profyte sholde be to hym the lengthe of his lyfe.  
¶ For what is oure lyfe but the course to the dethe  
whiche maye not be letted / but it behoueth vs al  
waye to attende the houre: that oure souerayne lor  
de and god hath lymytte. For in hym onely is our  
houre certaynly determinyned to the whiche purpo  
se sayth Senec / frome daye to daye we shall dye /  
for euery daye is taken frome vs a certayne of our  
lyfe. ¶ O my dere frende / yf thou well consyde  
and loke vpon thy selfe geuyng heede to these wor  
des before wryten: & perseverantly prynte theym /  
in thyne herte: thou shalte haue no minde to syng  
onp other songe: in this wretched Worlde: but ones  
ly this. I languyssh in miserye / and contynually  
go to my dethe / forgettynge the tyme of longe lyfe  
in this presente Worlde. For truely y arte deceyued  
and thou hope on longe lyfe / and therby to possede  
many peres the temporal Joyes and delytes of this  
deceyuable Worlde. Not so my frēde not so / for day  
ly thou seest the contrarie / and as the psalmyste  
sayth / man is made semblable to vanyte: whiche  
lyghtly passeth and consumeth: as a shadolle.

¶ Of the bayne Joye / myght / dignyte /  
honours / and ryches / of the worlde.





If thou wolde knowe what is þ Joye/  
myght/dignyte/honours, & ryches of  
þ Wolde, vnderstande & herken þ pro-  
phete Baruc in his thysde chapitour þ  
which demaudeth in this maner. wher-  
re be þ prynces of þ people: þ had seignory & domis-  
nacio of þ beestes of therth, & that played & disposs-  
ted with þ byrdes of heue, where be the men that  
gadered gold & siluer: & affye them in theyr treas-  
soure, never satysfyed with gettyng. I wyls they  
be all passed and deed, and discended in to hell, and  
other be come in theyr places, whiche nowe Joye  
and vse of theyr goodes that they leste. And where  
be the greate clerkes & the creatours, or where be  
the greate dyners in exesse and superhaboudaunce  
of meates, or they þ haue put theyr plesaunce to noz-  
ryssh the horses, palfreys, & such other. And where  
be þ Popes, Emperours, Kynges, Dukes, Prin-  
ces, Marques, Erles, Barons, noble Surgeys,  
Marchautes, laboreys, & folkes of al estates, they  
be all in powdre & rotteness, & of þ moost greatest:  
there is noo more but a lytell memorye vpon theyr  
sepulcre in letters conteyned, but go se in theyr sep-  
ulcres and tombes, and loke and thou canst well  
knowe, and truely Juge: whiche is thy mayster: &  
whiche is the verter, whiche bones be of the poore:  
and whiche be of the ryche, deuyde yf thou may: þ  
laboyer frome the kynge, the feble frome þ stronge  
the fayre, frome the soule, and deformed. Now certaynly  
it is well to be vnderstande that this worl

deyl Joye / What that ever may come of it / is to be  
fled. fyre for it is ryght byle of condycyon. Es-  
condely / for it is ryght false of promyse. Thydely  
for it is ryght frayle / and bayne in enduryng.  
Fourthly for þ retypucion is ryght cursid & daps-  
nable. I saye then fyrt that þ Joye of the wrold  
is to be fledde / for so moche that of his nature / it is  
ryght byle and detestable / wherof it is wryten in þ  
fyrt boke of Machabe⁹ / in the seconde chappour /  
the Joye of the Wrold is dunge / wormes / & cor-  
rupcion / Whiche this daye is lyfte vp and set on  
hyghe / and to morowe nothynge shall be founde.  
Wholde then amonge all thynges / What is more  
detestable then dunge / & amonge the beastes more  
byle then þ wormes / & thou shalte saye that þ Joy  
of the wrold is none other thyng / but dunge and  
wormes / Whiche ought to be wistandē and dys-  
praysed of men. The Joye of the wrold also is as  
the rotē woodē / of the whiche the phylosopher tes-  
teth / & therpetence appreueuth / for on the nyght  
it shyneth / and is pleasaunt / & on the day / it ap-  
pereþ rotten and noughe / what other thyng is a  
man full of / bayne glori / þ in hym selfe taketh sus-  
che pleasure / is but onely a lyght & clerenes faynte  
and deceyuablie / Whiche the eyen of the poore crea-  
tures / that be weeke / feble / and sekely / Judgeth by  
holdynge out wardly / to be the true Joye of felicys-  
te. But whan the pyteous daye of Jugementē  
shall come / In the whiche almyghty god shall illus-  
myne the hydde and secrete thynges that nowe be  
Myȝ of golde.

F.J.

in derkenes / and shall declare and open the counsayll of hertes / then they that nowe seme and appere gloriouse / shall then appere fowle / and full of rottennes / and of all people cast out and refused / as stynkyng and abhomynable.

**C**for suche folkes that hathe þ ryches and pupyslaunce of the Worlde / be semblable to a batte / that in the nyght flyeth and shyneth / and in the daye withdraweth / and hideth him / and appereth al blacke. Alas yf these poore and myserable people that in theyr bayne ryches putteth theyr glorie / whiche here after shall retourne in to dust / with fylthyness of theyr fleshe / & nowe in this myserable Worlde by dygnyte and greate power be exalted / wherby they oppresse and ouercome the poore / Whose pype shall shortly be swaged / by cruell deth / then apperynge blacke and rotten. Consydre well these thynges be foresayd.

**C**I can not thynke but they wolde condempne and haue in abhominacion / the temporall glory of the Worlde / seyng and consyderynge the openyon of saynt Jerome / that sayth it is impossyble that man in this Worlde and in the other shall appere gloriouse. **C**for the seconde we ought to flee and leue the glorie of the Worlde / for it is ryght fayle / and never assured ne conformed in stabylite / but false & defectiue / as is the smoke or vapoure / and odour of the floure. **C**The smoke is of that nature that the more it procedeth in hyghth / so moche it mynesheth of his pupyslaunce / and substaunc

ce. ¶ In so moche that fyably in mountynge soo  
hyghe it coluneth and vanyssheth. ¶ The floure  
semblably whiche hathe greate odour: and for a  
lytell shorte tymme in sauour and colore noble and  
pleasaunte by a lytell wynde or heate of the sonne:  
it is deed & dryed, & leaseth bothe sauour, couloure  
& odour. So is þe hope of this Woldē, as wryteth  
Isaye in the. viii. Chapitour, all chynges that god  
hathe created in fleshe: is as the haye, and all the  
glorie of the fleshe is as the floures, of the same:  
the haye cometh drye, and leaseth his colour and  
floure, so is the glorie of the Woldē vayne, and  
infructuous, lyght and transitorye.

¶ And so be they that louet the Woldē, as the  
hay soone drye & deed, anone as they be come out  
of the erthe. ¶ Wherfore sayth ecclesiasticus, all tem-  
porall myghtes, all corporall lyfe, is this daye du-  
tynge: and on þe morowe deed, and at an ende. Be-  
holde wher is nowe the glorie of kynge assurye:  
whiche behelde vnder his seygnorye and domina-  
cion: the nombre of. xxvi. prouynces, wher is the  
glorie of kynge Alexandre, that put all þe erthe vns-  
der his subieccion & obeysaunce: so as it is wryten  
in the fyre of machabeus, wher is nowe the glo-  
rie of all his empere or þe realmes: that he put vns-  
der his obeysaunce, wher be þe prynces whiche had  
dominacion on þe beestes of therthe: be they not all  
passed: as well the pylgrymes as the hostes of all  
sortes: what was theyr contynuance: but shorly  
gone and sodeynly departed in the space of one day

Myr. of gol.

f. iij.

**C**They haue in vanyte passed theyr dayes / and  
theyr yeres / in a shorte season / and lyke Wyse in va-  
nyce they be departed & banished and none is aby-  
dynge / for it is comon to all thynge create to dye / &  
deth is of suche condicion that it beholdeth nether  
honoure / ne riches / but is so cruell that it spareth  
none his course / and lawe by all þ Worlde is so cos-  
mon / and egall / that it spareth no more the Empes-  
tour / kynge / or grete estate / than it dothe þ moost  
cartyfe / or poore creature / for not withstandyng  
that the ryche & myghty is nowsshed in this worlde  
with deliciouys metes / folowyng his voluptu-  
ous pleasures / by þ whiche his soule is defouled /  
in thende he shall bere no more with hym then the  
moost poore . **C**Thyrdelyp the gloriy of the Worlde  
is to be flesdde / for it is ryght false and deceyuable /  
& holdeth to none his promyse / not withstandyng  
that it may not geue ony man one moment or spa-  
ce of tym / yet it promyseth man succy of lyfe / bes-  
holde who maye compare with kynge Alexandre /  
and with the gloriye that he had in the Worlde he  
lost never batayll / but often ouercame greate muls-  
ceptude of his Enmyes / he besieged never Cpte but  
he wan it / there was no prouesse but he subdued it /  
to his domynacyon / yet not withstandyng all his  
mygh / at the houre that he had wente to haue rus-  
led & gouerned all þ Worlde in peace / by a lytell ve-  
nom he was constrainyd to dye / & so departe / and  
leue all that Worldey gloriye . Wherfore man doest  
thou folowe the gloriye of this Worlde / that in thens

de maye not socoure the / of þ Whiche sayth Pcter  
blesense in a pystell / the false deceyuuable gloriye of  
the wortde abuseth and deceyueth his louers. for  
What so euer he promyseth for the tymme to come: or  
What so euer he pretendeth for the tymme present: is  
thyng of nought / soden & passable as water ryng  
nyng. fourtly the gloriye of the Worlde is to be dis  
spysed and fled: for it is ryght cursed / & of euyll re  
tribucyon / It ledeth a man to no Joye but to all  
payne / & confusyon / of the Whiche thyng speketh  
Osey in the. iiiij. chappcyon / sayenge the Joye of þ  
Worlde shall tourne to blame and cōfusyon / þ pupyl  
saunce in to debilité / the Wysdome in to folye / the  
loue and delectacion: in to tribulacyon and payne /  
for by Juste mesure & qantite for the gylte / shall be  
in the ende payne equiuolant / Wherof saynt Ieros  
me speketh in this maner to them that loueth the  
gloriye of the Worlde: soþo We and myserie be to you  
that wyll haste to goo to the Joye of heuen: by the  
waye of youre rychesse. for it is a lyghter thyng  
for a camell to passe the hole of a nedyll: ye thenne  
a ryche man to entre to the realme of heuen. And  
for a more grete probacyon he saythe / note not my  
wordes: but the wordes of Jesu chyſt / that sayth  
the heuen / and the erthe / shall passe and take ende:  
but my wordes shall euer be true: ferme: & stable.  
Therefore Wake and Wepe ye miserable synners /  
unstableſſhed with the wynde of inconstaunte for  
tune / that confoundeth & dispiseth other / ye bedres  
ked and blynded with goodes of vanyte: and with  
Myȝ of gol.

I. iiiij.

dygnypes: that ye haue fraudently and malycys-  
ously: gotten in the Worlde. The terme of your lyfe  
shall be perauenture this nyght: kyttē & broken  
your soule in hell Without ende & Without terme:  
in þ intollerable and myserable tourmentes: for as  
ye haue not bene with þ good men/ contynual hel-  
pynge in laboure ne suffered them to lye by theyz  
laboure/but of your myght hathe dissouled and ex-  
torted them: so shall ye not onely be in torment w  
men/but perpetually With all the deuylls in hell  
and so moche more as ye haue hadde Joye & glad-  
nes: so moche more in hell shall be prepayred youre  
greue and payne/and more shall I saye you our sa-  
uour & redemer Jesuchriste chace in this Worlde  
xij. Appostelles / of the Whiche there was of noble  
lynage but onely one/ whiche was saynt Barthel-  
me we/and one ryche:that was Mathewe/ & all þ  
other were pore fishers/luyng in payne and tra-  
uell of theyz bodyes. Now sith it so is: that god  
is iuste and true:and all thynges procedyng of his  
mouthe is pure trouth/veraply I thynke w grete  
payne amonge all the Nobles / and ryche of this  
Worlde one myght be founde conuenable and Wor-  
thy to helthfull eleccyon/but ynough maye be fou-  
de:that be propre and conuenable/to the seruyce of  
dampnacyon. And for a lytell Whyle beyng in  
hell they shall receyue theyz salarye / and þf by ad-  
uenture:ony derke or blinden frome þ true lyghte:  
Wolde haue meruayll: and questyon of this Wor-  
des: I sholde answere in this maner/Whether we

believe that for one deedly synne a man shall be  
dampned: if he dye therin is to be answerd so it is  
**C**Wherby it is to be cōcluded that these thynges  
consydred amonge an hundred / thousande with  
peyne one būmeth maye be saued. An other questy-  
on is this what is the ryche with all his delytes &  
pleasures. Truely none other thyngē: but a vessell  
full of synne replete wþ pryde / lechery / & coueytous  
pryncypally to þ ryche myghty & noble: regneth  
many tymes all syne and malediccyons. And they  
ought to be called theues / for violently they robbe  
and steale frome the poore: theyz salarye / and de-  
fouleth and putteth to deth them: that they ought  
to susteyne and norysse with the goodes that als  
myghty god hath gyuen to sustayne the poore / cer-  
tainly þ myscheuous and meserable synners that  
in theyz onely richesses taketh theyz felicite / ought  
to gyue to the poore and in large them: with the su-  
perfluous goodes that they put in theyz clothynge  
and theyz araye. **C**They take it to them selfe: to  
theyz ruen and dampnable confusyon. But alas  
they se the poore membres of Iesu chrysste naked / &  
disputued: dyenge for hungryre: and thyrste / & ther-  
fore they forse not / but alwaye put theyz treasure  
frome the poore / that is to wpte: the superfluyte  
and superaboundaunce of theyz rychesses in sum-  
ptuous edifyenge of greate palaces / that maye be  
pleasure to þ syght of mortal men / to beholde: pres-  
payrynge greate diners: the riche to the riche / fur-  
nysshyng theþ dysshes full of dyuers meates / &

fyllyngē theyr bellyes: & theyr carēn bodyes: with  
the delytes of the Worlde hauyngē no pyte mercy:  
nor compasyon: of the pooze that they se dye dayly  
for hungrye & thyriste. O miserable creature What  
other thynges is it then synne: suchē a dampnable  
lyfe / consydre then / that as soone as the belly is fyl-  
led with haboudaunce of meeteſ / þ false dampna-  
ble lecherye is presented at the gate / to draue the  
to eternall deth / what woldest thou that I sayde  
more of ſuche folkeſ / that in the honour and riches  
of thiſ Worlde: thiſ paſſeth theyr dayes / certayn-  
ly all the tunges of mortall men: can not ſaye nor  
determine the enorme euylles / and synnes þ they  
commyte. For they be thynke them not of god: ne  
of the deth / but yf it be by aduenture / in theyr ſlepe  
ſleepyngē or dreimpnyngē.

**S**uerly he lyghtly fallich in synne: that thyns-  
keth not hym ſelue mortall / and knoweth not god  
to be hiſ Juge / to moche an ignoraunte foole / iſ  
he: that of thcſe thinges haue no mynde / and ſceth  
not thiſ lyghte temptacyons / ſettyngē nougħt by  
theym / and for to ſaye the trouthe / I beleue that  
yf they had perfyght knowlegynge of god theyr  
creatoure: and kneue theym ſelue to be mortalle:  
they ſholde not ſo offendre god by synne: at the leſt  
ſo boldely and ſoo gteuously. **A**llas what doeth  
ſuche synners in the chyrche / and places of deuoci-  
yon: certaynly they goo full fyndfully to ſe and be-  
holde the beautye of women / When they oughte  
to thynke of god and ſaluacyon of theyr loule.

**C**Theyr thoughtes is howe they maye sable bps  
pon the see, for to geder and assemble trasours and  
Worldely ryches for them, and for theyr chyldren,  
thynkyng also howe they maye apparel and clo  
the theyr bodyes, with precyous clothynge to the  
worlde moost pleasaunt, & how they may make by  
uerse playes & tourmentes, w<sup>t</sup> such other dysposi  
tes, and dylycate meetes, to get and purchase the  
faiuore of women, to accōplys he p concupyscence  
of theyr cursed flesshely desyres. O poore miserable  
and cursed spynners, ye be to pgnoraunte, What do  
ye, alas ye dystroye your bodyes, before the tyme  
of youre dayes, and putte youre soules to mortall  
dethe. **C**Wherof thynke ye cometh so many soden  
skenes, but of to moche grete haboundaunce and  
excesse of meetes and dynkes, with the cursed de  
testable frequentaciō of women, ye thynke to play  
you with god, and abuse your selfe, ye forget that  
the soule sholde obey to the bodye, and in so delynge  
ye dystroye soule and body, before the tyme. And  
so, a lytell shorte tyme of Joyes and songes here,  
it behoueth you after, to langoure in eternall tour  
ment, & wepyng without ende, dynke ye, eate ye,  
clothe you with dyuers habutes, in p often chas  
gynge of theym, to thende that your noblenes be  
reyled, and that no mortall man in honoure excede  
you, and in hell shame and confusyon ye shall recey  
ue, where shall be then your greate dyners of dys  
cate and pretious meetes, p wynes of atomacyke  
and confected with dyuers spyces, eate Wolfe and

ye shall be dronken: for after your dethe ye may no  
more doo so/but ye shal be in hell With þ cursed ry-  
che that so dayly lyued in this delytes/ & then axed  
but one droppe of water for to quenche his heate/  
and myght not haue it/do euyll werkes and solwe  
the sedes of good werkes in corrupcyon: and in so-  
towe & cursidnes/ ye shall gader your sede at the  
day of Jugement/when it shall be sayd to you curs-  
sed synners go to the eternall fyre of dampnacyon/  
Which is to þ deuyll & to his folcs made redy. Alas  
herte more harde then is the stone/Wolde þ abyde  
that daye so terryble and so horible: in the whiche  
þ shalte not onely yelde accompte of thy lecherous  
clothynges/dronkenes/ & of euyll spent tyme: ho do  
thou haste lyued: but with that it shall behoue the  
to yelde accompte of euery bayne woorde. O misse  
rable synner Why doest thou not amende the/Wher-  
fore tarpest thou frome daye to daye to tourne þ to  
god/Why doest thou not repente thyn euyll dedes/  
thy deth is nyghe/ þ daye and nyght is aboute to  
ouerthowethe. The deuyll is as nyghe to take &  
receyue the. Thy ryches shall fayle the at nede/the  
wormes abydeth thy fleshe/ that thou so dercl  
hathe noysshed/ for to deuoure & gnawe it vnto þ  
cyme that/after the daye of Jugement it be cōiop-  
ned to þ soule: that they maye suffre to gyther eter-  
nall Payne. O abused creature þ sechest & hopeth  
to fynde by þ banyters of this woldre Joy/dyspoz-  
ce/ & insynyte ryches/ & they be none/but a þ wylte  
fynde Joy & perpetual felicite/labour diligently to

Seche þ blyssed realme of heue / for therethou shalte  
fynde infynyte Joye. The whiche never Joy saue  
or eare euere herde / nor herte of man can cōprehende  
or thynke / the Joye prepared for the louers of al  
myghty god. Now leue then these bayne thynges  
þ in so shorte space be gone / to thende that þ mayst  
haue in possesyon the goodes & felycite of the Joy  
eternall. **C**allas what shall be of theym that neys  
ther for the loue of god / the dredre of dethe / nor the  
tourmentes of hell. Wyll leue theyr synnes / but be  
sorrowfull and dyspleasaunt / When they maye not  
haue theyr cursed pleasures at theyr wyll and des  
yre / whiche is so greate dyspleasure to god.

**O** ye wretched folkes / sorrowe vpon sorrowe shal  
be too you / that laughe and reioyce you so in this  
sorrowfull wrold / for after in anguyssh & sorrowe  
full wepynge / ye shall haue eternall sorrowe / rest  
yet a lytell & implore your dapes / fyll the measure  
of your mysetyes & malyses / so þ the indygacion  
of god shall come vpon you / be veruēt in this lytell  
tyme / in wsyng your outragous playes daunces  
drunkenes / lettynge þ tyme baynly passe / assēblinges  
to your chyldehonours rythes myghtes & pos  
wers augmentynge your noblenes & renowme to the  
ende þ your chylde may folowe your lyfe & wþ you  
perpetually be dāpned. But perauenture some may  
saye that god is benygne and mercyfull / and redy  
to receyue all syuers / that to hym wolde turne / **I**  
confesse it to be true / & not onely benygne / but more  
benygne / then ony may thynke / & godoneth al the þ

truely turneth to hym. Was is not god ryght bes  
wynge / that endureth so many iniurieſ / and suf-  
fereth and geueth ſpace and tyme / to the ſyngers to  
amende and correcte them ſelf / but of one thyngē I  
wyll assure the / in that god is pyteous and mercys-  
ful / in ſufferynge of the ſynner / as moche is he iuſt  
in purgatorynge the euylle & iniquites / yet agayne  
it maye be ſayd that a man whiche hath by longe  
ſpace of tyme lyued and in his dayes hath done no  
good dede / and yf ony he haue doone / it hathe ben  
veray lytell / albeit in þ artycle of dethe he ſhall tas-  
ke penaunce / & ſhall optayne pardon of hiſ myſdeſ  
des. O folysſhe and bayne cogytacyon of man / cut-  
ſed and dampnable hope / that ſo Wolde abyde to  
contuerre hym to god at that daungerous nede / for  
among a hundreth thouſande men / that ledeth liſ-  
the curſed lyfe / it ſhall be harde to fynde one that  
at that tyme can ſeche to god for mercy or pardon.

**C**O lorde what gyſte / what grace / what mercy  
may man ake of god / engendred & nourished in ſyns  
ne / & neuer lyued after the lawes of god / ne neuer  
knewe ne Wolde here ſpeke of hym / ne ȳ euer woul-  
de knowlege hiſ owne ſyſte / ne what it is to do pen-  
auince / but yf he knewe it in ſleepynge / what gra-  
ce myght that man aſke of god ſo knypte and droſ-  
ned in ſeculer beſynelle / the whiche incessantly  
thynketh what payne it is to leue and forſake hiſ  
chylđren / on the one parte / whom ſekenes coſtreys-  
neth and oppreſſeth on ȳ other parte / the ryches &  
temporal goodes that he beholdeth and muſt leue

to the woldē / What sorowe / What heugnes maye  
touche that herte / whē he seeth yf of all goodes tem-  
porall he is perpetually dep̄pued / & they may not  
socoure hym at nede / bayne & lytell auaylour shall  
be to hym then takynge of penaunce / for yf he hoped  
of helthe he woldē not aske pardon / and to make a  
breke conclusyon / he that in his pouch dyd not shas-  
me to offend god / in thende he shall not deserue to  
haue indulgence of god / What penaunce may it be  
to man that taketh it when he seeth to haue no mo-  
dayes in this Worlde / And yf he sholde parchaunce  
be worse then he was before / and in effecte / When  
he knoweth the dayes and tyme of his lyfe at a en-  
de / then wyll he aske mercy of god to do penaunce.  
And after yf retornyng to helthe of body / he sholde  
be worse of lyuyng / for truly as sayth saynt Iero-  
me / I holde and affyrmē and by many experyētes  
it is to be knowen / that theym whose lyfe in this  
Worlde hache alwaye ben euyll / can not be a good  
ende / Which feared not to synne / but alwaye lyued  
after the concupyscence & pleasure of this Worlde.  
For the whiche / ryght dere frende consydre in thy  
herte these thynges beforesayd / condempne & dis-  
praye the worlde with the bayne ioye / and deceyp-  
uable reiyses / for thonoure of hym / that is aboue  
all thynges / Ma's what profyte may be to man yf  
wynnyng of all the worlde / & after to suffre perdi-  
cion & dylstruccyon of his soule / remembre the that  
yf arte man and yf thonoure of the Worlde is the bes-  
raye lettyng of grace and that worse is : it is the

Mys of golde.

G.J.

losse of eternall helthe / Where haue we rede of ony  
puttyngē theyr delytes in the wroldē here / þ hath  
entered the euerlastynge Joye . O how false and  
ayne is the Joye of this wroldē Whiche men so  
gretly desireth / & they never seche for þ grete Joye  
of heuen þ cometh onely of god / þ f mā wroldē be pre-  
ferred aboue other & haue ouer them domynacio &  
seygnore / Is not he lyke to Lucyfer þ sayd I shall  
put my seate in the northē & I shall be lyke to hym  
that is moost hyghe / then loke thou proude man  
to hym that wroldē haue hadde that hyghe estate  
whiche for his pryde was caste in to eternal ruyne .  
Therefore sayth saynt Augustyne / he is well blyssed  
& happy þ putteth his onely desyre in the heuenly  
Joye / & reioyseth not hym selfe in prosperite of this  
wroldē / nother i aduersytie is shamed or abashed /  
he þ thynketh þ nothynge in this wroldē is to be  
ioued / fereth lytell to lose & forsake þ goodes & prospe-  
rities of this wroldē for godes sake / þ joye of this  
wroldē is none other but as a blaste of Wynde pas-  
syngē by þ erres of man / wherfore miscreable syfier  
behoide how thou arte blynded þf thou desp're this  
Worldeley Joye . For as sayth saynt Anselme / thou  
mayst not be in Worldeley honour wout payne & las-  
houre / thou mayste not be in pracie / Without en-  
uye & trouble / nor in honour & hyghe dygnite with-  
out ayne glory / & therfore þf thou wylte withstā-  
de the daunger & parell to the Whiche thou runnyst  
in desp'ryngē temporal honour & Joye of þ wroldē /  
without doubte it is necessary to the / to leauue / flee /

and renounce the miserable vanityes of the same.

**C**howmen ought alwaye to attende  
and dreade dethe. 



emembre  
the often  
that deth  
foloweth  
þ and tas  
cierh not.  
for it is

wryten in Ecclesy asticis þ  
moche is it profitable to the  
helthe of man for to haue of  
eten meditacyon and mynde  
of dethe. Whiche is declared in dyuerse places of  
holy scrryptures. Wherof the sayd Ecclespastoris  
sayth to the same purpose. Remembre and record  
the laste thynges þ is to saye deth. þ Joyes of pa  
radysse. and the Payne of hel. and thou shalte never  
comynte synne to thy dampnacyon. And to this  
purpose sayth saint Barnarde. þ moost souerayne  
felicitie: is contynually to thynke on dethe. for that  
man that bereth with hym the remorse of consci  
ence: and the often thynkyng on dethe: shall never  
doe synne to be dampned for. and Saynt Augus  
tine confermynge the same: sayth. that there is no  
thyng that so moche reuoketh synne fro man: as  
often to thynke þ he must nedes dye. for it maketh

þ yz of gol.

G. i.

man to make hym / and dispisse all baynethynges /  
and redy to accepte penaunce. For as sayth saynte  
Jerome he lyghtly dispiseth all thynges: þt thyns  
keth alwaye to dye. for he dispyseth fyre the con-  
cupiscence of his eyen: that consydereth how soden-  
ly he must leaue all thynges in this Worlde: to the  
worlde / and the concupiscence of the flesche is dys-  
pised: when he consydereth that his body in one in-  
stante: shall be wormes meate. Pryde is dyspysed  
When he consydereth in his herte: that he that Wyll  
in this Worlde be aboue other: in a lytell whyle af-  
ter: shal be put vnder the feete of all other. I Wolde  
that kynges and pryncis wolde vnderstande and  
consydre: howe pycocly it shall behoue them to  
leaue theyr rychedesse / and the glorie of this Worlde  
to be borne and lodged: in an olde foule and strays-  
te sepulcre lode in the erthe / to leaue also theyr shyn-  
nyng and beautifull palaces: for to entre in to a se-  
pulcre horryble and detke / full of stynke & corrup-  
cyon / vayde of all Joye and riches / and full of mis-  
eray / hauyng neyther chyldyn nor yet louynge ser-  
uauntes. ¶ Wher thenne shall be the pompe  
and pryde the tyme passed with the multytude of  
seruauntes / that folowid them / or theyr ryche shyn-  
nyng clothynges. Certapnly he that hath hadde  
this worldly Joye and folowed in felicite this day:  
to morowe maye be in his sepulcre / sozously gna-  
wen and eten of wormes / wherof speketh pope In-  
nocent in this maner / my brethernie vnderstande  
and beholde ye se a man not longe a go luyng in

his house noble / ryche and myghty / and fodaynly  
poore & naked frome all goodes in his sepulcre. He  
that so moche hathe hadde tryumph and honour  
in his halle and palace / lyeth now dyssormed vns  
der a tombe. He þ was accustomed with delycious  
meetes and drynkes in his perlour / is now eten &  
consumed with wormes in his sepulcre. And lyke  
to this purpose writheth Peter damyan / spekynges  
of þ memorie of beth in a pistole that he sente to a  
Countesse / O almyghty god how meruellous is  
it to remembre and thynke on the bytter sorowe &  
dredre that the poore synfull soule sustayneth and  
suffereth / when it seeth & knoweth that the Worl-  
de shall fayle and that the flesshc shall be departed  
frome it. ¶ How sharpe and bytyng pycnynges /  
shal then tourment the soule / When it remembret  
the synnes that it hath commyted in this Worlde  
brekyng the commaundementes of god / and by  
negligence hathe leste to accoplyshe them. It play-  
neth and wepeth the tyme taken in bayne / Whis  
che was graunted and gyuen to hym to do penan-  
ce / dredynge the strayghte vengeance of Iuges  
mente vnreucable that he seeth appere. It is con-  
streyned to leaue the body / thenne Wolde he make  
amendes for the faultes of the tyme passed / but it  
shall not be harde. It beholdeth bacwarde the ty-  
me of mortall lyfe passed and gone / it semeth hym  
but a lytell waye a soden course / and a lyght passa-  
ge. ¶ Then he wepeth for that he hathe loste in so  
lytell and shorte tyme / the loue of all sayntes / and  
Myȝ of gol.

G. iii.

for so lytell transitory Joye / hath the losse the swete  
Joye and glorie perpetuall / and hath shame that  
he hath obeyed to that carpen body / whiche is þ  
meete of wormes / Whiche soule sholde haue bene  
presented in the company of aungelles / When he com  
sydereth at that houre the ryches of morall men /  
by the whiche they be put to perdicyon / he weyeth  
and in hym selfe is biterly confounded / for þ losse  
of the soueraygne clerenes in heuen / he knoweth  
that whiche he loued in this wold / is but derkes  
nesse / At that houre and that sorowfull contempla  
cyon / ¶ The eyen begynne to mruayle and for  
feare tourne in the heed / The breste begynneth to  
cremble and to brate / The throte is hoorse / and the  
brethe shorte / The tethe become blacke / The lyp  
pes & the mouthe deedly and pale / and all the mem  
bris be shronken togþher / And the waynes of the  
herte breketh for sorowe / And the sorsayde synges  
shall be neyghbours doynge seruice to deth.

¶ There shall be presente the horryble & euyll syn  
nes / The false thoughtes and vnlawfull desyres /  
The ydell wordes that hath be spoken / shall not  
be absent / but redy to bere bytter witnessse agaynst  
the doer of them / there shall all thynges be made  
open and knowen / Where noo creature shall flee /  
but straptely gyue attendaunce / the horryble and  
fearefull compayne of deuylls / shall there be pres  
ent / ¶ And also the blessed compayne of aungels  
to thentent that euery creature shall be rewarded  
accordyng to theyr demerites / for þ the soule be

founde without synne / the holy company of aunc  
gelles shall represent it before god / With grete mes  
lody and swete songe / never to departe from glory.

**C**And on þ contrary parte / yf it be founde in syn  
ne / the blacknes and ferefulnes of deuylls / ano  
ne with intollerable fere / shall stryke and smyte  
the cely soule: With so greate violence / that it shall  
be thowen downe & compelled to departe out / from  
the body of mysetable fleshe. Then goth the soule  
aboute to euery membre of the body / fyre to þ lipp  
pes. To whome þ lippes dothe say. O soule what  
wyllc thou do. It answereþ saynge I must des  
parte and go out of this body / þ lippes gryueþ ans  
swere saynge / þ came not in to the body by vs / no  
by vs shall go out. Then the cely soule goeth to the  
eeres and to the nosethylls & they make answe  
re to it in lyke wyse. Afterwarde it goeth to þ eyen  
by whome it entred in to the body / and vp to the  
crodone of the heede. And lokynge aboue hether  
& thider / it taketh greate thought yf it be damps  
ned / saynge vnto it selfe. O I cursed soule of ihe ex  
communicate / these / & aduouterer / fornycator / per  
iuter / extorcioner. And anone it loketh aboue and  
seeth þ vesture which it had at þ fonte of baptisme  
whyte and undefyled / and now blacker then pyt  
che / with a greate boyce it cryeth & wepeth saynge.  
Alas alas who hathe chaunged my vesture / which  
was so faire & precious whyter then snowe / cliter  
then crystall. At this sorowfull clamour appereth  
vnto hym the deuyll þ to this / hathe guyded & go

uerned hym sayenge in this maner. ¶ O my soule  
and my louer meruayle þ not. For it am I that  
hathe made redy to the this clothynge / take com-  
forte to the / for thou arte not alone / but accompanied  
With the moost parte of the Worlde. ¶ Then sayth  
the sorowfull soule / What arte thou that speketh to  
me. The deuyll shall answere I haue tolde the I  
am he that hathe made redy this clothynge to the  
I haue shewed my lyfe to the in the worlde.

¶ Thou haste obeyed and beleued me in all thynges  
and with me laboured. Thou haste done and  
acconiplished all my couisayles. And therfore thou  
shall come and abyde with me in the realme Where  
is and shall be euerlastynge sorowe without Joye  
hungre without meete / thyriste without drynke/  
derkenes without lyght / putrefaccyon and stynke  
without oþy good odoure or smell / sorowe with-  
out conforte / Waylynge without remedy / wepyng  
Without ende / noyes / pyteous clamacyons With-  
out silence / howlynge wout ioye or reste / brennyng-  
ge fyre without oþy quenchynge / wynde Without  
tranquylite / colde Without a temperaunce or mene  
heete without ende / and all cuyll Without hope of  
good. And therfore my frynde rese thou and come  
With me / se here the Alungelles of hell þ come to  
mete the / and shall synge ryght bytter songes of so-  
rowe and heuynes. And then on the other parte  
shall appere the good Alungell / to whome he was  
comyced by god. And he shall saye in this manere  
blyssed and happy be they in this world that fleeth

and withstandeth this ryght fouse and cursed clo-  
thyng or garment. O cursed soule of the deuyll. O  
unhappy creature, þ of almyghty god is cursed I  
in this Worlde haue dwelled with the & thou hast  
not seen me. I haue taught the, and thou woldest  
not understande me. I haue gauen the counsayle,  
and thou woldest not here me. ¶ And therfore goo  
into þ handes of the deuylls / in to the place of per-  
petuall tourmente whiche is prepayred and made  
reddy: for the / for thy cursed workes: thou arte now  
condempned. Alas who may thynke or deuyse the  
þtter company of deuylls / maytyng with sorow  
we: rysynge on every parte: and berynge darter &  
spedes of hell / by the which: the poore cursed soule  
is taken & ledde with grete sorowe / to tourmentes  
sayenge to hym. O sorrowful captyfe how proude hast  
thou ben tyll now: how vycously hast thou ly-  
ued with how ryche and precyous habutes hast  
thou ben in the Worlde: now saye unto vs / wher-  
fore hatest not þ now thy dylycyous meates / why  
arte thou not clothed with ryche clothynge / wher-  
fore hast thou not now care and thought of thy  
ryches / wherfore confortes thou not the with thy  
wyfe / chyldren / and frendes: wherfore spekest not  
with theym. And after these wordes the sorrowfull  
soule with wepyng and lamentacions: curseth þ  
body sayenge in this maner. O temple of þ deuyll.  
¶ Thy cursed workes and operacion hath pollus-  
ted & defyled me. O cursed erthe. O habytacion of  
sathanas / ryse vp & come with me / to thende that

thou mayst se the place of tourmentes: that by the  
to me is made redy: in the whiche I shall be withs  
oute reste tyll the daye of Jugement / and after  
that daye: thou shalte be with me in eternal damp  
nacyon. Cursed be thyne eyene that wolde not se  
the lyght of trouthe / and þ Waye of Justice of god.  
Cursed be thyne eeres that wolde not heare þ Wor  
des of eternal lyfe. Cursed be thy noseþrylles that  
wolde not receyue the odourte of holy vertues. Cur  
sed be thy lyppes and thy tongue: that wolde not  
taste the Joye and eternall glorie / that wolde not  
open the doore of praysyng: to thonour and exaltas  
cyon of theyr creatour. Cursed be thyne handes for  
þy theym: almes hathe not ben geuen and presens  
ted to the poore. Cursed be the inwarde partes of  
thy herte: whiche hathe in this Worlde geuen and  
brought forthe many false and euill counsaylles.  
Cursed be thy feete: that hathe not byseted the pas  
thes and steppes of the chyrche of god. Cursed be  
all thy membres: whiche neuert desyred celestall  
Joyes. Cursed be thy workes: which hathe taken  
chosen / and excepted: þ euerlastynge tourmentes.  
Beholde my dere frende: of howe greate parell  
thou myghtest delpuer the: and howe greate feare  
thou myghtest flee: þ in this Worlde: thou beferes  
full and thynkyngoste on deth. ¶ Study to lyue  
so in this worlde: that at the houte of deth: thou  
mayste haue more cause to reiopce then to dreade/  
or feare. Lerne nowe to dye in this Worlde: and  
dispraye all worldly thynges / to thende that thou

mayste haaste he / With Jesuchriste vnto Joye.  
Chastes thy body With penaunce in this Worlde/  
to thende that after thy dethe / thou mayst haue su-  
re and perfyte hope of eternall lyfe.

**C**howe happy is he and also wylse / that taketh  
thought and inforseth hym selfe to lyue so in this  
lyfe / he that wylleth & desyreteth so to be founde af-  
ter his dethe. **C**allas worke thou and purchase  
With all thy myght and powre thy helthe: duryn-  
ge the tyme that thou hast space / for thou knowest  
not whenne thou shalte dye / nor what thou shalte  
fynde after / haue no hope ne triste to thy frendes  
nor kynnesmen. For certaynly they wyl sooner  
forgete the / then thou thynkest / þf thou haue not  
nowe cure and remembraunce of thy selfe.

**C**Who wyl haue it for the after thy dethe. Alas  
it is moche better in this Worlde to prouyde hastly  
for thy necessytes in doyng some good for thy selfe /  
then to haue hope & abyde of the helpe or ayde  
of other as longe as thou hast space / assemble & ga-  
ther togyther immortall ryches / by largelþ geuys-  
ge of almes purches and get vnto the in this worl-  
de / hominable frendes / that is to saye the sayntes  
of paradyse / to thende that by thy good & meryto-  
ryous workes / they maye receyue þ to the Joyes  
celestyal / for as saynt Gregorze saythe / We ought  
dayly with wepyng teates / remembre and haue  
in mynde / howe the pypnce of this Worlde at the  
houre of our departyng wyl demaunde or aske  
of vs the accomptes of all oure werkes. Saynte

Barnarde sayth. O my soule what maner of feare  
and drede shall it be, when it shall behoue the to le-  
ue all maner of thynges, of the whiche the presēce  
Was to the ryght Joyous, & the syght ryght agre-  
able, and all alone lefte, shalte thou go and entre in  
to a regyon vnknowen, and thou shalte se come as  
gaynste þ monsters hugely, & abhomynable with  
hornes. Who is he that shall come to socoure the at  
that daye of greate necessytē, Who shall kepe the  
from rampyng lions, prepayred fode and meate.  
Then may no body geue to the conforte ne consola-  
lacion. ¶ But other wylle it shall be of true and  
iuste soules, for þ holy aungels shall come agaynst  
them, the whiche shall constraine and put abac-  
ke the deuylls, so that they shall not lette ne trou-  
ble the holy soules. ¶ And the same, vnto heuen  
with Joye and melodye shall beare, Saynt Bar-  
narde spekyng of the synfull soule, sayth in this  
manere. ¶ That at theoute gate or p̄suynge of  
the body. It hathe drede, feare, shame, and confus-  
syon, to the regard of the grete Joye of god whers-  
of is wryten in the psalmes that the dethe of syns-  
ners, is ryght euyll, it is euyll in the lesynge of the  
worlde, It is worse, at the departyng or separa-  
cyon of the soule and the body, and verye greuous  
for the bytyng of the stynkyng vermyl. And for  
the greate heate and brenyng of euerlastynge fy-  
re, and Worst of all, is the losse and the seperacyon  
of þ syght of god. For whiche thynges ryght dete-  
fende consider that dethe can not fayle nor be put

backe the houre can not be knownen. And the tyme  
of god ordeyned: can not be meued. And therfore  
certaynly: When the assured lyfe is accepte in deuo-  
cion: the deth of þ ryghtwyse man is good. For. iij  
thynges. Fyrste it is good for reste. It is better vs.  
to nedwyng. And beste for the suernes and steds  
fastnes therof.

¶ Of the Joyes of paradyse  
and paynes of hell.



**I**t is wryten by saynt Paule in a pistole that  
he sente to the corenthynes in the . v. chapp.  
þyroure of gol.

H.J.

toure / that the eye of man hathe not seen: nor the  
eere herde: or herre can thinke: the Joyes that our  
lorde god hath & prepared to his frendes & louers.  
O poore wretched & synfull soule gyue hede diligēt  
ly: what Joyes / howe greate Joyes / & howe ma-  
ny they be: whiche be prepared in heuen: to the los-  
uers of god / to thentent þ all thynges in this worl-  
de maye be to the: byle / & adicte / for certaynly it is  
to be knowen / that the Joyes of heuen be so grete  
& many in numbre: that all arsmetricalions by theyz  
numbres: can not numbre ne mesure them / nor all  
the grammarians & rethoriciyens with all theyz fays-  
re spcches: can nor maye declare them. for as it is  
sayd before: neþher eye maye se theym: nor eere  
heerte: noþer the herre of man maye comprehend  
theym. for certaynly in the glorie eternall: all the  
sayntes shall Joye theym in þ vision of god / aboue  
them: they shal Joye þ beaute of heuen / & of other  
spypytull creatures / they shall Joye within them:  
of the gloriification of þ body / & nygh unto them: þ  
associacion and company of aungelles and men. A  
Worthy doctour named anselme putteth and decla-  
reth. viij. gyftes of þ soule / that the iuste people shal  
haue in þ celestyall beatytude. fyriste he putteth þ  
gyftes of þ body / as beaute / lyghtnes / strengthe/  
lyberte / and hethe. Of the beaute of Iuste people:  
sayth this doctour it shall be seue tyme more shys-  
nyng than þ sonne is nowe / þ whiche witnessheth  
the scripture sayenge thus / þ vertuous persones  
shall shyne: as the sonne: in the reame of theyz fa-

der sweetnes shall so accompany fustie luyers / that  
it shall make them semblable or lyke / to the auns  
gelles of heuen whiche frome heuen vnto the erth  
& from the erthe vnto heuen / transpore them selfe  
lyghter and sodenlyer then the mouyng of a fyng  
er. Of the whiche sweetnes is made a famlyer  
example by þ beames of the sonne / the whiche ry  
syngc in the cest / atteyneth & toucheth the farthest  
parte of the weste / that by the sayd example / we  
maye haue true hope and trusste / not to be impossib  
le that is spoken / of our sweetenes to come / wher  
fore they that shall accompany them selfe with the  
Cytcyngs of the soucraygne cyte / shall excede and  
passeth all other in vertue and strength / as in mos  
uynge / in touchynge or in ony other acte doynges /  
and in all the exccrysyngc of theyz workes shall  
not suffre ne endure no more laboure or trauayle  
then we suffre in þ mouyngc of our eyen. And ther  
fore I praye & requyre the þ nothynge excede thy  
soule / whiche hathe taken þ similitude of þ aungels  
geuen to almyghty god vnto it wherfore it muste  
nedes folowe / that lyke wyse as we maye receyue  
the powre & similitude of aungels so we maye has  
ue the suerte & lyberte of them / for certaynely lyke  
as vnto aungels may be no lettynge nor gaynlays  
enge in this wroldc but at theyz owne Wyll / in ips  
ke wyse shall there be no obstatc nor let to hyndre  
vs nor wal ne closure to kepe vs out nor yet elemet  
whiche vnto our Wyll maye withstande or annoye / &  
as to speke of þ heilc what thig can there be better

H.ij.

to iuste people / then helthe and reste what sekenes  
maye auoyde them þ shall be nere the porce of true  
helthe / and in effecte we ought to beleue vndoubta  
bly / to holde and affirme þ helth of the lfe to come  
to be so noble / in corruptyble / and immouable / þ it  
fylleth man with an insuperable swetnes of hels  
the / Whiche swetnes can not be rehersed / so that  
all hurtes suspecyous / and contraryetyes / be they<sup>r</sup>  
consumed. Item in þ lyfe to come there is a desyre  
of delytes þ fylleth and replynysþ eth the good peo  
ple with suche an inestymable swetnes that is so  
selte in euery parte of the body / that is to say in the  
eyen / eeres / mouthe / handes / fete / and herte / with  
all the pertyes of þ body & all þ membres by ordre  
eche one syngulerly / and also all in one / shall be ful  
filled with þ swete dilection in estimable / in suche  
maner / that euery one with the prouysyon and glo  
rye eternall shold be fulfilled / wherfore he is ryght  
ignoraunt of his helthe / that wyl set his thought  
his herte / and his affeccyon to þ plasures of this  
Worlde / Whiche is vyle & faylynge. Furthermore  
they that shall be in the ioye eternall shall lyue per  
durable not onely the lyfe / as worldely creatures  
desire here / but they shal haue suchelife as is wyp  
ten / that is to knowe the ryghtwylse true people of  
god shall dwell with hym and with sayntes in pas  
radysse eternal / many other thynges be and ought  
to be adioyne to the soule / Whiche god hathe crea  
ted so nobly that is to knowe / amyte / sappens / con  
corde / myght / honour / assuraunce / and ioye / And as

to the fyre. Sapience shall be suche in the lyfe to  
come: þe soules shall knowe all thynges: what  
they wyl by the gyfte of almyghty god. Whiche  
knoweth all thynges present: passed: and to come.  
For in þe Joy syngulerly eueryche knoweth other,  
and then nothyng may be counsayled or hydde: of  
what people: of what countrey: or what kynrede  
place or workes: they haue ben: or exercisid in theyz  
lyfe, in suche maner that by loue þe dyuyne purfau-  
ce & feruent dyleccyon: shall make them perfyte in  
true and stedfaste loue, as vnied & comuned in one  
onely body, of the whiche our lord Iesu chrysste is  
chefe and heed, Whiche is the true peace & perfyte  
loue, for all shall loue together, the one the other,  
as the membris of theyz propre bodyes. For thou  
shalte loue other as thy selfe, and other shall loue þe  
as theyz selfe & thou shalte be haboudaunt with all  
dyleccyon, as thy true & pure possesyon. And thers  
fore beholde & remembre hym þe all these thynges  
shall geue unto the. And so by a sweetnes vnable to  
be spoken, thou shalte loue him more then thy selfe.  
So shall theyz be amonge them that be sauued: seen  
suche concorde that þe shalte not fele or perceyue ony  
thyng contrary to thy wyl. We shall be also one  
onely body, & one onely soule, wedded to our lord  
Iesu chrysst & more discorde shal there not be amon-  
ge vs: or dyscencyon: then now is in þe membris of  
one body, & as thou seest & knowest the mouynge of  
thyne eyen: of what parte þe one turneth the other  
anone after foloweth so shall it be of the, for where

Mys of gol.

H.ij.

thy wyll shall be: thou shall be sodapnly. And yet þ  
more grete is to recpte: the wyll of god shall not be  
contrarye, nor dyuerse to thy Wyll, but so as thou  
woldest he shall Wyll: and his Wyll shall be fermes-  
ly thyne, for the heed never contraryes to the mem-  
bres. Consydre then whan thou shalte haue god  
concorded and vnyed at thy Wyll: thou mayste no  
thyng deseire: but at thy Wyll it shall be done. For  
thou shall haue þ Wyll of almyghty god: accordynge  
in all thynges to þ. Nowe then lyth thou may-  
ste haue so moche in thy possessyon: thou oughtest  
well to be contente and to esteme in thy selfe: that  
that thou then shall be in assutauice of lyfe perpetuus  
all. Whiche shal never parte frome the, and be dis-  
charged frome all diuersitieſ, for none enmy may  
perce this inestimable Joye, nor shall atterne: for  
þ multitude of theym þ there be possessed, whiche  
be thousande thousandes, and innumerable thou-  
sandes þ hathe fruycion and Joye: with one hole  
blyssednes, in suche condicion: þ eueryche of theym  
taketh delectacion as moche in the weale of other  
as in them selfe. ¶ And furthermore, they enioye  
them in the visyon of god, the whiche aboue them  
selfe they shall loue. For the whiche thyng it is to  
be cosydered, that lyth it is so that the blyssed shall  
be fulfilled with liche felicite and Joye, the poure  
myserable dampned synners: shall be on the contra-  
rye parte, tourmented with innumerable paynes.  
For so as mercy, strengthe, beaute, lyghtnes, free-  
dome of Wyll, shal be to the ryghtwyse people. So

by the contrary: shall be to the synners, stynkyng  
dredge / langoure, sorrowe / and tourmentes / with all  
maner of paynes, for the perpetuall Joye that the  
ryghtwyse shall haue / shall be to the synners inter-  
mynable Payne and tourmente. And for to  
speke of the sapience of the ryghtwyse. It is to be  
vnderstande / that theyz knowlge: shall be to theyz  
augmentacyon of Joye / honoure / and exaltacyon.  
And to the synners: theyz knowlge shall be: we-  
pynges / confusyon / diminission / and lamentacyon.  
And of the amite with the whiche the ryghtwyse  
be togyder bounde: yf ony porcyon of amyte be in  
the dampned. It shall be to the augmentacyon of  
theyz tourmente / for as moche more as one hathe  
loued an other in vnlefull loue / the more shall be  
theyz sorrowe / tourmente and Payne. For they shall  
haue di corde with all creatures / and all shall dys-  
corde with them. For all dyffourmyte and cala-  
mite: shall folowe them / & shall be geuen to them  
suche malediccyon: that the thynge whiche they de-  
syre they shall not haue / and all that they wolde  
not haue / they shall haue. And so in stede of good  
they shall obtayne perpetuall shame / and inestima-  
ble dyspysyng / by the whiche they shall be with-  
outen ende: closed and depuyed from all Joy / and  
felycite / and as the frendes of god theyz souerayne  
creatour: shall be fermely assured: neuer to lese the  
goodes and glory eternall. So the miserable and  
dampned synners / shall euer be in desperacion / for  
so moche: as they shal knowe euer to departe from

the payne sorowe & tourment perdurable & so as þ  
good shall be recōpensed with Joye, the euyll shal  
haue for theyr heritage: sorowe inclymable, lyke  
as sayth the good doctour anselme, all they þ by co  
cupisens of the fleshe passeth theyr dayes in this  
Worlde: haue with them in company all the deuylls  
of hell. And saint Augustyne sayth to this purpose  
god shall make glad, conforte & enioye: all þ felyn  
ges & Wyttes of þ blyssed people, by a spypytuall  
dileccyon, for he is thobiect of all Wyttes, our lord  
shall also be a glasse vnto theyr syght, an harpe of  
swetnes to theyr heringe, honny to theyr tastinge,  
baume to theyr smellynge, & a floure to theyr tou  
chynge. And for so moche god was made man: to  
thende þ man sholde holy be blyssed in hym: so that  
thyndarde understandyng be in the contempla  
cion of his humanite, & breuely to speke after the  
sayenge of saynt Augustyne & saynt Gregorþ, in þ  
glorye of heuen there is so grete beaute with Jus  
tice, so moche Joye with eternall lyght: that yf it  
were laufull and possyble to abyde and lyue there  
but onely the space of one daye, for that: the unu  
merable dayes of this lyfe full of worldely pleaſu  
res & aboundinge of temporall gooddes: ought of  
very ryght: to be despised, for it was not spoken of  
alytell & vntrue effecte of Dauid: sayenge on this  
wyse. One daye to abyde in thy dwellynge place  
good lord: is moche better then a thouſade in this  
miserable lyfe, wherof speketh Saynt Barnarde  
who in this lyfe maye thynde or conceyue in his

mynde / howe greate felicite and pleasure the blys-  
sed sayntes haue in heuen. If ye st to se almyghty god  
to lyue with almyghty god / to be with almyghty  
god / whiche doth operacion in all thynges / and is  
aboue all thynges to haue god whiche all is good.  
And where so euer is all goodness / there is mooste  
Joye and myrthe / there is also verye lyberte perfec-  
te charyte / and euerlastynge felawshyp & suertye  
to þ same agreeeth saynt Augustyne / sayenge in this  
maner. O joye aboue all ioyes / to se god / whiche  
made man / whiche sauued man / whiche glorifyed  
man / and indued hym with the visyon of his moost  
holy face / whiche is the moost hyghe goodness / the  
ioye of aungelles and of all sayntes / saynt Grego-  
ry asketh this question: is not god of so inestyma-  
ble fayrenes þ the aungelles whiche be seuen tymes  
bryghter then the sonne doeth desprie to loke vpon  
his moost holy face and to hym mynester besyly in  
grete company. Also saynt Augustyne of þ. Ioyes  
of heuen speketh on this maner. In heuen is no ma-  
ner of malyce / there is no maner of miserye of the  
flesche / there is nother wyl / nother power to syne  
or do amyssye / but all Joye and gladnes / all creatu-  
res sauued / shall haue in possessyon those same ioyes  
felawshypped with aungelles. ¶ O poore soule  
now thou haste herde howe greate the Ioyes of  
ryghtwyse people / how greate gladnes / how gre-  
te clerenes / and how grete myrthe / is in the heuen  
by Cyte. O blyssed myrthe. O howe mery felycyte  
is it / to se the sayntes & to haue god euerlastynge

ly / yf we sholde dapey suffre Payne & tormentrye:  
thoughe it were as greate as the paynes of hell so  
that it myght haue an ende / to thentente that at þ  
last we myght se almyghty god in his gloþe and  
to be felowshyped with his sayntes / Were it not  
worthy and profitable that we shold suffre them.  
And in conclusyon to be parte takers of euerlastyns  
ge Joye truely / Wherefore good soule let vs desyre  
of almyghty god that grace to flee frome the com-  
pany of them that desyreteth in ordynate pleasures  
of worldely thynges / & so bterly puttynge awaþe  
the grudgynges of vnlawfull thoughtes / frome þ  
secrete place of our hertes / & desyrynge inwardelþ  
the loue of the heuenly company we maye tourne  
vnto þ celestyall Cyte / Wherof we be wryten and  
decreed to the Cytizens / & parte takers / lyke vnto  
sayntes / and the housholde seruauntes of god and  
ryght inherytours of chyoste / & after this presente  
lyfe to come and be w hym in euerlastynge ioye per  
aduenture some wyll aske this questyon how this  
myght be done / & by what maner of meanes / To  
this it is answered on this wylle / Every thyng to  
be done is in the free wylle of hym that shall doo it /  
So it is in our free wylle / Whether we wyll desp-  
re to haue the kyngedom of heuen or not / yf thou  
wyll aske what is the pþce of the kyngdom of he-  
uen truly none other but thy selfe geue thy selfe to  
it by good werkes in this Worlde / & wout doubte  
thou shalte haue it / Chyoste gaue hym selfe to suffre  
passyon to thentente that thou sholdest be parte tas-

agaynst hymselfe / In lyþe codyeþon is the synne  
Wher he taryeth to do penaſice. For he loueth bet-  
ter to be in synne whiche is þ spypcuall ſykenes of  
ſoule. And not onely ſykenes but eternal deth. De-  
ſyret rather his deadly ſykenes then his eternall  
lyfe / wherby it cleerly appreth þ of the obſtynate  
ſyfier it ought well to be ſayd þ he is euyll agayns  
ſte hym ſelfe ſo that he loueth ſykenes better then  
heith / and deth then lyfe ſeruſtude / then ſedome  
euyll then good / as ſayth ſaint John in his canone.  
He that doeth ſynne is in þ ſeruſtude of ſyn-  
ne / and ſaint Augustyn ſayth that a man good ius-  
ſte and true / not withstandyng that he be in ſeruſ-  
tude is in his bounte kepe alwaye free and in his  
ſtaunches / but the euyll ſynfull man not withſtans-  
dyng he regne and be dred and honoured in thiſ  
Worlde he ſhal alwaye dwelle in curſed ſeruſtude /  
and that Worſe thyngeſ is to ſaye: as longe as he  
ſhal endure in the boundage of byces and ſynneſ /  
he ſhall be in the boundage of euyll lordes and reu-  
lerſ. The ſeconde example is that / he that ſholde  
owe a greate ſomme of money / to a buſter whiche  
ſholde growe and be augmented from daye to daye  
ſoo that he ſholde not be in power to paye it / but  
Wolde euer tary as longe as he myght. He ſhould  
greatly do agaynst hymſelfe / ſo to purpose almoſ-  
the more as þ ſynfull man ſhall dwelle in ſynne: ſo  
moche more ſhall he be bounde to payne / Wherof  
it is wyrten in the boke of appocalypſ in the. xviij.  
chapitour / as moche as þ ſyfier glorifyeth hym in

his delytes so moche more he geneth hym selfe to  
toumente wepynge and payne.

**C**Thyrdely the promise of longe lyfe is ryghte  
euylle and daungerous in so moche as it is agaynst  
the Wyll of god / as it appereth by .iiij. examples /  
the fyfte is yf it were so that a yonge man were  
impungnyng and contrarye to his mayster: of þ  
whiche he sholde haue all his wcale by the space  
of his lyfe .

**C**And that he then leste his prie  
orde and mayster / for to serue the Enmye of  
the same durynge the tym of his strenghe and  
youth .

**C**And whanne he sholde come vnto impotencye:  
and be atteyned with aege and feblenes : thenne  
Wolde retourne to his fyfte mayster in offerynge  
hym his seruyce for the remenaunte of his lyfe:  
suche a seruaunte myght well be reputed of euyll  
and vntrue condycyon / and nothyng to be thou  
ghte agreeable to þ seruyce of suche a man. In this  
maner is it of the synner / he offendeth god and setteth  
upþ his enmye þ deuyll / enduryng his strength  
and youth and purposeth / to serue god in his feble  
aege . **C**The seconde example is / yf there were  
ony that hadde receyued of his lordc greate gyfes  
and goodes wherby he myghte haue greate wyne  
nyng and aduauntage / and yf he Wolde dyspens  
de and waste them for noughe. He myghte well  
be called a foolc / and vnkynde to his mayster / the  
whiche thyng doeth the synner indirectly doynge  
agaynste the goodnes of god .

¶ And for so moche they geue more thankynges  
vnto theyz creatour & maker: In how moche they  
se þ Payne in other whiche they sholde haue suffred:  
þt they had done as they dyd: and made no satys-  
faccyon before they departed this meserable Worl-  
de. And as þ same saynt Gregorij sayth in an other  
place. The open Payne of them that be repreued  
of god: doeth not frustrate nother hurte the blysse  
of them that be sauued / for Whyn: there shall be no  
compassyon of misery / and þ Joye of those blyssed  
soules maye in no Wyse be made lesse. ¶ And all  
though those blyssed soules be mercyfull of theyz  
nature: neuerthelesse they be so Joyned togidre in  
so grete ryght Wyshenes: that in no Wyse they maye  
be moued to the dampned soules with ony com-  
passyon or pite. And more ouer it is added: that  
then the myserie of theyz chyldez / of theyz father &  
mother / and of theyz wyues: shal not make þ blyss-  
ed soules to be sorwe / the dampned spyrites before  
the daye of Jugemente shall se the blyssed creatur-  
res / not in that maner Wyse to knowe theyz Joye  
what it is: but onely they shall knowe them to be  
in a Joye vnhable to be tolde / and by that syghte:  
they shall sore be crucyfyed / gretely Inuyenge: the  
greate felicite of blyssed soules / by þ syghte of the  
godhede / of þ Whiche syght: þ dampned spyrites  
shall be depriued / & theyz Payne shall be in no Wy-  
se minisched but encreased / bicause they shal haue  
in mynde the Joye of the blyssed creatures whis-  
che Joye they dyd se in the Jugemente: or before  
þ Myȝt of golde.

J.J.

the Jugemente / and that shall be to theym greate  
tourment p and payne. And moreouer they shall be  
scorged: in that they shall se theym selfe: to be repu-  
ted and taken as vnWorthy: to se the Joye whiche  
the holy sayntes dothe se contynually. A questyon  
maye be asked whether the dampned soules may  
se and knowe what is done in this worlde / to this  
Saynt Gregořy treatyng eþpon this teþte / Jobe  
þ ix. chapitour. ¶ They do bnderstande whethet  
theyr chylđren be noble / or vnnoble: sayþe on this  
maner / they that be alþue in this Worlde knowe  
not where the soules be of theym that be deed / so  
lyke Wyse: they that be deed knowe not the dyspos-  
syon of theym: Whiche be lefte on the erthe. for  
the lyfe of the soule is farre frome the lyfe of the  
fleshe. Neuerthelesse it is to be knownen: that they  
Whiche haue the inwarde knowlage of the cleres-  
nesse of god: may in no Wyse be ignoraunte of out-  
warde effectes or dedes. ¶ And for this cause  
it is to be thought that the good people in heuen:  
dothe se what is done amonges erthly creatures  
in the worlde. ¶ And not the dampned people / per-  
chaunce thou wyl saye the Joye of the soules that  
be saued: is a greate waye farther frome the sou-  
les that be dampned: then the actes and dedes of  
the worlde / Wherefore they myght se soner the de-  
des of the Worlde: then the Joyes of blyssed soules.  
It is answered on this Wyse / that those thynges  
Whiche be done in the Worlde: maye not grieve or  
 vexe the dampned soules nothyng so moche þt

they myght sethem: as the beholdyng of the Joy  
that the blyssed soules be in. ¶  
¶ Therfore they be not shewed to them / visibly.  
These be the suffraunce of god suchethynge that  
maye increase moost theyz sorowe / but nothyng  
that sholde be to theyz Joye or conlorce. Some per  
auenture wolde aske this questyon Wherether the  
dampned soules in helle: wolde that every crea  
ture sholde be dampned as they be. To this maye  
be answered / that lyke as perfyte charyte is con  
uenient and accordyng / euer to be with the holy  
soules: So amonges þ dampned soules: shall euer  
be perfyte hate and enuy / then thus / the holy and  
blyssed soules shall euer Joye in all good dedes: &  
on the contrary: the dampned shall be sorȝ for euer  
good dede. The consyderynge of the Joye & felicite  
of sayntes: is to them greate affeccyon. Therfore  
they wolde all good people sholde be dampned / the  
enuy of them shal be so greate: þ beyng in eternall  
payne they shall envy þ Joye of theyz neyghbours  
that be sauied / & of them w̄ whome / they haue ben  
conuersaunte in this Worlde. A questyon myght  
be moued Wherether the dampned soules wolde has  
ue theyz neybourȝ acquayntaunce dampned with  
them as well as all other. It maye be answered  
thus / þ they be not so enuyous to theyz acquayn  
taunce or neyghbours: with whom they haue com  
mytted and vsed sensuall pleasures and delytes  
in the worlde: as they be to all other / wyllynge to  
haue theym dampned as they be / for this cause.

¶ 3.ij.

If there compaysons sholde be dampned as they  
be, they trybulacion sholde be increased accyden-  
tally, in so moche as they that be dampned / were  
parte takers with theyz acquayntaunce of theyz  
pleasures & bycous concupyscence in the Worlde/  
they must of equyte be parte takers of theyz payne  
and so sholde they not onely suffre sorrow for theyz  
owne gylte, but also for the gylte of theyz felowes  
and acquapntaunce. An example is put of þ damp-  
ned ryche man / Whiche beyng in payne eternall  
desyred þ his brethen al iuste myght haue knowle-  
lepge what payne he endured / to thensente they  
myghte haue grace to saue them selfe / for yf they  
sholde be dampned with hym whiche was þ cause  
of theyz mysooynge in this worlde / his payne shol-  
de be increased / for he sholde suffre with them  
parte of theyz payne & thought by the multytude  
of þ dampned soules the payne of eche one of them  
syngulerly is increased / yet theyz envy & hatred is  
so grete that they coueyte more to suffre trybulaci-  
on and tourmentry with a greate multytude: then  
with one alone. Soz it is a comyn sayenge Wret-  
ches be be glad and desyrrous to haue felowshyp in  
payne. A questyon myght be moued / whether they  
that be deed(namely that be dampned) may knoþ  
or haue ony remembraunce of those thynges that  
they had knowledge of in the worlde. To this may  
be sayd that in the dampned soules shall be a cosy-  
deracion of thynges which they dyd knowle before

And that knolwedge or consyderacyon / shall be as  
a materyall cause of theyz sorowe. And nothynge of  
loue nor conforte. They shal also consydre þ synnes  
that they haue comytted / wherfore they be damps-  
ned / & they shall haue in remembraunce the good  
dodes / whiche they myght haue done / and wolde  
not / and for bothe they shall suffre Payne. forthers  
more in hell shal be two dyuers paynes / one is cal-  
led pena dāni / whiche is þ wantynge of the syght  
of god / the other is called pena Sensus / whiche  
chryste toucheth in a gospell of mathewe þ. viij. cha-  
pytoure sayenge euery tree that beareth no good  
fruyte shall be cutte downe and caste in to the fyre.  
Of the Payne whiche is called pena sensus / spe-  
keth saynt Gregorij vpon the gospel of mathewe þ  
viiij. chapytoure. The dampned soule shall be caste  
out in to the outwarde derkenesse. This sayd pena  
sensus hathe many dyuersyttees of kyndes and as  
I thynke innumerable / some of them be shewed &  
spoken of in this Wyse / in hell shall be colde vnha-  
ble to be ouercomen. fyre never to be quenched /  
Wormes that be immortall / intollerable stynke / de-  
kenes palpable / scorges of deuylls / the horryble  
syght of deuylls / þ confusyon of synnes / and dys-  
payre of all goodness. The dampned soules shall be  
full of euery sorowe and heuynes / they shal also ha-  
ue contynuall wepynge in theyz eyes / gnastyng  
in theyz tethe / stynke in theyz noseþyilles / way-  
lynge & crieng in theyz boyces / ferefulnes in theyz  
eeres / bandes vpon theyz handes & feete / and a cos-

þyz of gold

3. iij.

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ynuall fyre and hete: in all theyr membris wher  
of a certayne doctoure spcketh on this maner / hell  
is a dedly dyche or pytte heeped full of all paynes  
& wretchednes. And as it is wryten in þ. xiiij. chas  
pytour of psaye / euery dampned soule shall be feas  
ted of other. Thyr faces and countenaunce shall be  
flamyng as fyre. It is wryten in þ. ii. chappitour  
of Baruch / þ theyr faces shall be blacke of þ smoke  
and accordyng to the sanie: it is spoken in th. iij.  
chaptour of Iohell all the faces of synners shal be  
tourned as blacke as a potte. Also the sharpenes of  
the paynes of hell maye be considered by the we  
pynge and gnastyng / of teeth by þ desyre of deth /  
by the eatynge of theyr tonges and by the blaſphe  
myng of theyr maker / with many other that be  
there to come / as it is open in many places of scrip  
ture / wherof it is wryten in the appocallyppes the  
xix. chaptour on this wyse. for the greate and ins  
 tollerable sorow: they dyd eate theyr owne tonges  
and blasphemid god of heuen: for theyr woundes  
& tribulacions. The sharpenes of theyr Payne shal  
be so grete: þ they shall dyspyse lyfe whiche is na  
turally desyred of euery creature: & desyreteth dcethe  
that euery creature naturally doth flee. ¶ As it is  
wryten in the appocallyppes the. ix. chappitour / in  
thoo fearefull dayes and atte that fearefull tyme:  
men shall seke dcethe: whiche they shall not fynde,  
they shall desyre to dye: and dcethe shall flee frome  
them / saint Crisostome sayth on this maner / what  
shall we doo there / what shall we answere / wher

re no thyng eis but gnashyng e of teeth / hawlyng e  
and weppynge / no helpe to be gotten / to late to do penaunce . On euery syde & in euery parte vexed incel-  
sauntly with paynes intollerable / and neu er to haue ony parte of solace . ¶ There shall no creature appere before oure eyene / but onely the mynesters and tormentours of hell / to mynester paynes in euery syde / and that Worste is of all / there shall be no cōforte of theyer no ther of syght . O good lorde What feare shall be to them that shall suffre these paynes / What brekyng e of bowelles / What cruss shvng e of mebres / What & how many dyuers crucifyng es shall be in euery sensyble parte of body & soule / truely no creature maye expresse by ony mes ne . Saynt Crisostome spekyng e of the losse of the syght of god : Whiche is called pena damni sayth these wordes peraucture some & manye folke do thynke no Payne to greate of these forsaid paynes þt they myght escape þ daunger of hell / but I call moche more greuous paynes than hell to be remo ued excluded and caste oute frome the grace of god frome all goodnes prepared and made redye for good and holy people . And moost of all the prua-  
cyon and lacke of þ syght of god / to be hated of christe / and to her of hym this feresfull worde / I knowe you not . Forsothe it is better a thousande tymes to suffre lyghtenyng e / thenne to se that blyssed lorde full of mekenes and ppte agaynsle vs as our aduersarye / and to suffre the eyen of all tranquyltyte and reste to beholde vs . ¶ O meke sone of

god / We be seche the / lette vs not suffre these paynes / nother haue in experiance / the intollerable and horryble tourmentry / Woo shall be to vs that thynke not : nother haue ony remembraunce of these fare sayd paynes.

**C**for we do nowe as men that by neclygence / and thynketh theym selfe sure / takypnge no hede of body nor soule / but goeth without let / in to the sayd paynes of hell. Perauen ture some man wyll saye that it semeth god to be vnygh wylle: for þ / þ man is punysched eternally for one deedly synne done in one houre / saynt Gres goþ asketh the sayd questyon / and geueth solucyon to it on this manere. Almyghty god whiche is a streyghte Iuge / doeth not consyder the wordes of men onely / but also he payseth the herettes.

**C**And so it is that yf the wycked people myghte lyue in this Worlde euer / they woldc perseuerant ly contynewe in theyr Wyckednesse / and never amende them selfe. **C**for truely they that never wyll leauie synne / sheweth and desyreteth alwaye to lyue in synne. **C**Therefore it longeth to the greate ryght wylenes of god / to punysche theym by eternall Payne / whiche in this lyfe Wolde never be out of synne. **C**And that none ende of Payne be geuen too the synfull creature / that whyles he lyued here in this Worlde Wolde haue none ende of synne. **C**And an other reason why that one deedly synne byndeth a man to eternall Payne maye be taken consyderynge hym to whome the offence is done whiche is the god of all goodnes and myght

**C**hetherfore the offence doone: is worthy eternall  
payne. For as Aristotyl sayth in v. viij. of his ethie?  
In how moche the persone is greater in dygnyte to  
whome the offence or trespass is doone: so moche  
more it oughte to be punysshed. And cryssostome ac-  
cordyng to the same sayth / an Inuile or Wronge  
done to a persone: is to be consydered as the perso-  
ne is. A lytell offence done to a grete persone in dyg-  
nyte: is grete / and a grete cryme committed to a symp-  
ple bodye: is compted but as a lytell faulte. O my  
dere and well beloued frende: knowynge and ofte  
remembryng in thyne herte these paynes before  
reherised besely take heede & se: for þe helthe of thyne  
owne soule. And euer beholde inwardely the grete  
paynes of helle to be beleued / consydre in thy selfe  
what thynges be profitable & holsome to thy sou-  
le / Whether it is better to dayle / to be sorwe / and of-  
ten to aske mercy for thy synnes in this Worlde: tha-  
to wepe euerlastynge in fyre / wout remedie or pro-  
fytte / thou shall deserue in shorte tyme of this Worl-  
de: yf thou wyll / by penaunce and sorowe for thy  
synnes: for geuenes / & euerlastynge conforte. Ther-  
fore be sorwe thy synnes here in this lytell tyme: to  
thentente þe maye hereafter be deliuered frome the  
sorowe euerlastynge. Meke thy selfe in this Worl-  
de: that perauenture thou be not made meke in  
the paynes of hell / and be caste in to the fyre vnha-  
ble to be quenched. Blissed is that creature that in  
this Worlde hateth and maketh hym selfe redy to  
be founde able at the daye of Jugement: with the

people that be worthy to be sauied. And wretched  
is that creature whiche by his synne hath made  
hym selfe vnable to haue the glorie of our lord  
at the houre of the daye of Jugemente by þ power  
of god: the cloþdes shall take vp to heuen: body  
and soule of them that be sauied. And the deuylles  
shall be take body and soule of the dampned crea-  
tures: castynge them in to the fornase of the bren-  
nyng fyre of helle. ¶ Who shall geue to myne  
heede a greate portion of water: and to myne eyen  
the founten of teares: besyly flowinge out/ that I  
my selfe maye wepe daye and nyght beschyng  
our lord I be not sounde vnstable in þ houre of his  
comynge. And that I maye deserue: not to here  
the fearefull scutence / of oure lord. When he shall  
saye. Goo fro me: me ye that hathe ben the doers of  
wyckednesse. I knowe not what ye be. Whiche  
our lord Jesu Criste: tourne awaie fro me vs þ  
leueth and reygneth for euermore. Amen.

¶ Here endeth þ Myttoure of golde. ¶ Impynted  
at London in the fletestrete / at the sygne  
of the Sonne / by Wynkyn de Worde.

The yere of our lord. M. D. xxvi.

The xx. daye of Maye.



